



THE
HINDEE-ROMAN
ORTHOEPIGRAPHICAL
ULTIMATUM;

OR A
SYSTEMATIC, DISCRIMINATIVE VIEW
OF
ORIENTAL AND OCCIDENTAL
VISIBLE SOUNDS,
ON
FIXED AND PRACTICAL PRINCIPLES
FOR
SPEEDILY ACQUIRING THE MOST ACCURATE PRONUNCIATION OF MANY
ORIENTAL LANGUAGES;
EXEMPLIFIED IN ONE HUNDRED POPULAR ANECDOTES,
TALES, JESTS, MAXIMS, AND PROVERBS,
OF THE
HINDOOSTANEE STORY TELLER.

BY JOHN BORTHWICK GILCHRIST, LL.D.

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TO
MESSIEURS

WALKER,
HYNE,
RAVENSHAW,
HUME,
GOUGER,
UDNY,

DYCE,
HADDOW,
WYATT,
MELVILLE,
CLARKE, AND
LUDLOW,

66

*Destined for medical, civil, military, or commercial
departments in British India,*

THIS elementary volume of hindoostanee philology is respectfully inscribed by the author, to evince his high estimation of their rapid progress and evident proficiency, in that useful language.

He hopes they will consider the present inscription of his labours, a permanent token of grateful feelings towards them as the most distinguished pupils of the institution, since its commencement, for assiduity and talents, exerted in social study, in compliance with precepts, which were thus generally enforced by the laudable example of honest emulation, and the practice of mutual benevolence in their private classes, combined with the most punctual and decorous attention to public lectures.

*London, Hindoostanee Lecture Room,
22d February 1820.*

Directions to the Binder.

See the first article of the Contents.

The persian plates already numbered 1, 2, 3, 4, followed by the copy of large plain *MS.* to be marked with *the pen* 5, and the ornamented specimen to be *thus* noted 6, are all to precede the I. II. III. IV. V. naguree set, and the size of the whole must be reduced so as to form eleven running leaves, to be bound up accordingly in the book (with the single exception of 5, which, for convenient insertion, will require *folding* immediately below the fourth copy line), and placed between page 88, and the naguree stories, in the neatest possible manner.

The leaf following these directions (Sig. G) must be properly placed.

C O N T E N T S.

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One hundred stories from page 1 to 40 inclusive, after the introduction.

Strictures on the use and abuse of the particle *ne* from 41 to 72, including many useful remarks on the advantages of

the hindoostanee tongue to every person destined for India, with observations on the absolute necessity of its immediate and general acquisition.

First report of the hindoostanee lectures in London—73.

One hundred stories in the naguree and persian characters respectively in succesison ; only the latter commences at the end of the volume, and terminates with the former, as explained in page clxv. q. v.

INTRODUCTION.

THE want of oriental characters in any or all of my projected publications, will, no doubt, revive the clamour of inconsiderate people, in spite of the arguments I may produce on that head ; and the learned reader will, I suspect, be surprised now to meet with oriental composition in the roman character, unless he dispassionately considers my reasons for still persisting in that practice. Independent of the accuracy of pronunciation, and the competent idea of the inflexion and concord of words, which this plan affords to the learner of hindoostanee, people forget, that the whole is a mere extension of the alphabetical principles, on which any foreign language is necessarily represented by our own letters individually to us at first, as the learners of such a tongue. If these principles be just originally, the superstructure upon them cannot be wrong, however requisite it may afterwards be to exhibit and read languages under their own appropriate symbols. Men who neglect system in these matters, at their

outset, and, in the true spirit of perverseness, affect to despise it ever after, afford very sufficient proofs of its value, by the inconsistent and ever varying modes they naturally follow, when forced, which must often be the case, to express oriental vocables in the roman character to their readers. If the mere view of a strange character could alone convey its power to the reader's mind, and thereby, as a *visible* sound, confer the faculty of just pronunciation on his organs of speech, the common inconsiderate outcry against my hindiee-roman system would be well founded; and, indeed, as it formerly stood, I must allow that one grand objection was properly started, viz. that my scholars sometimes might have been taught to speak accurately, without a previous regard to their future proficiency in oriental spelling. The orthoepigraphical plan now followed obviates every thing of that nature, and rather paves the way for, than obstructs the acquisition of the oriental alphabets, as they become progressively requisite to the student, with the advantage of reconciling his mind gradually to all the difficulties he must afterwards encounter as an eastern scholar, which is an object, to most juvenile minds, of no small importance.

If the ingenuity of man had hitherto produced

literal symbols with intuitive visible sounds, the common outcry against my present system would certainly prove well founded ; but until the power of the persian letters and short vowel points named kaf, zubur, re, dal, zubur, noon, can be illustrated to us otherwise than by our well known roman characters k, u, r, d, u, n, when learning that alphabet, I must persist in my own scheme. These letters, combined agreeably to their ordinary powers in our language, form the word kurdun, as distinctly as the corresponding oriental symbols can possibly do, for even they will be pronounced kerden or kurdun by people from different countries, conformably to the sounds which the zubur or diacritical mark ' u, is supposed *a priori* to possess. This observation holds good throughout the whole of the eastern tongues, which, like the german, greek, or any other language, may easily be represented in our own roman characters, modified to comprise every possible sound. In this way the scholar has not, at starting, too many obstacles to encounter, and I am clear for smoothing the path to useful knowledge, so that out of fifty who pursue it, forty of them at least may be encouraged to obtain a reasonable though proportionate share, instead of leaving that number perfectly ignorant, while ten clever

lads only, by dint of genius and application combined, leave their less acute fellow-students in the lurch for ever.

Were the hindoostanee a matter of little moment to the great majority of our youth who proceed to India ; were it merely an ornamental or recondite part of their education, it would be of much less consequence to the nation whether forty, or ten of fifty, ever acquired it fluently or not ; but being an object of vital importance, it certainty becomes worthy of our serious regard, that ten only of fifty shall fail in making due progress, which, with all the facilities I have given the learner, must, from this proportion of idlers and dunces in every seminary, still be the case. The grand point is, by some scheme or other, to render the study of the most necessary oriental tongues easy at first, that every learner, if possible, may acquire some taste for, and knowledge of their rudiments, to prepare him for proceeding with alacrity in his future career, instead of being harassed and disgusted at the outset with a strange tongue, and a still stranger character, at the same time. Were we to learn the french through the medium of the greek or hebrew characters, or a new alphabet still more difficult than either, I have little hesitation in say-

ing, that for every thirty tolerable linguists to be found among us in this language we would not have ten, and the same effects will be produced by similar causes in the acquisition of any other, more especially in a country like India, where every thing conspires to enervate the body and mind of most students, who have not previously, during the passage or at home, acquired a relish at least for the vernacular speech of the people among whom they are destined for many years to sojourn. That the real pronunciation and inflexions of words, with the general construction of the hindoostanee, are most obvious in the roman character to learners, there can be no doubt, nor is there any thing to prevent them from afterwards making themselves masters of whatever character they find most essential in the prosecution of oriental studies; why then should this previous literal acquisition be deemed a *sine qua non* to thousands, who may never feel the want of hieroglyphical letters at best, but from the absence of an intelligible tongue, may run the risk occasionally of losing their own heads, and injuring irremediably the dearest interests of their countrymen. ^(a)

(a) A reference to pages 49, 50, will no doubt carry conviction on this topic to the mind of every man, whose eyes are not wilfully shut against the light of reason, but *magna est veritas et prevalebit*.

Many people are so averse to every thing in the shape of a preface, that they neither will read a short one, nor can they imagine a long introduction of any kind at all necessary. With all due deference to such gentlemen, I cannot help thinking that, without such aid, the hindoostanee would sometimes run the risk of being talked out of countenance by a majority in most companies, where a small minority indeed are left to defend me and my doctrines, often so lamely, however, that their attempts do me more harm than good. It is with the view of obviating and counteracting the baneful effects of such a contingency, that I frequently become so circumstantial in this preliminary portion of my books, which may be deemed my own advance guard, as well as the sword and buckler of my defenders, or heavy dragoons properly furnished with arms for the combat. If they neglect to cull them from my writings, or use them injudiciously against those light horsemen, who generally brandish their weapons on the mere surface of things, it would be ungenerous to blame me; and if these blunderbuss shooters get wounded during such a skirmish, while I am doing all in my power to prepare them for the contest, with every goliath even, on the fields of eastern lore, there is no other alternative left, except patience and perseve-

rance in coming armed *cap-a-pie* to the next rencounter, as a pupil or follower of mine, zealous in the defence of a good cause, and his own honest fame as a hindoostanee scholar.

I have long had reason to believe, that if the hindoostanee had been sufficiently understood at Vellore by the european officers, the dreadful mutiny there would have been prevented from taking place; for, alas! when too late, it is now perfectly ascertained to have been currently spoken of in the bazar, among all descriptions of people, who then might, without the least risk of detection, have said any thing they chose in hindoostanee, which is the current language there. Had the sipahee, who first intimated the existence of the conspiracy, been at once properly understood, no mischief whatever could have ensued, but the person who heard him having referred for an explanation to a native officer, interested in concealing the intelligence, the informer was considered and treated as a lunatic, though afterwards the Madras government, on due investigation, settled a pension upon him for his good intentions, which were unfortunately misconceived and misconstrued until it was too late.

Every well-wisher to the real interests of his country must cherish the hope now, that the

Madras government, though last, will not prove least attentive to encourage and promote, by a liberal policy, the general cultivation and study of the hindoostanee language, along with such local dialects there as may be deemed requisite for their civil and military servants of every description at that presidency; for it must be admitted, on all hands, that classic erudition or political economy and tactics, as arts or sciences, without the command of vernacular speech, will often cut as poor a figure, on the plains of hindoostan, as the divinity of the most learned english bishops would do in a pulpit, among the highlands of scotland, where the gaelic alone is known.

Were the gentlemen cadets on that establishment, as at Bengal, incited by honourable and substantial rewards for good conduct and great proficiency, during the period of their probationary studies, the beneficial effects of such liberality would soon be visible in every regiment, where the adjutants were formerly supposed to be tolerable linguists, without, however, enjoying any other advantage on that score than the mere staff appointment. On the arrival of cadets from england, they might be examined on their proficiency as military men and hindoostanee scholars, by having prosecuted their stu-

dies during the passage to India ; and to those who had made a proper use of their valuable time, besides an appropriate appointment, some premium might be awarded, which would help them to bear the future burden of paying their own moonshees, who constitute a large class of men, very worthy at least of this countenance from government. True patriots have too often to lament, that when great men, in high official situations, are neither good nor intelligent themselves, and unfortunately have few or none around them of that exalted description, the most useful institutions are allowed to languish in their birth, from a want of a generous and discriminating policy, which cannot again be the case in British India, so long as a Hastings, a Munro, and an Elphinstone continue at the helm of the several presidencies of that invaluable empire, to cherish and promote native and european talents and integrity in every department of the service.

In consequence of several recent promotions in the eastern hemisphere, the youth destined for employment there will naturally be taught, that liberal patronage will as certainly produce extraordinary merit as a substance does a shadow, or *vice versa*, and the public may henceforth anticipate a corresponding result from the

universal cultivation of the hindoostanee tongue, and all the other dialects of the Indian peninsula.

While writing the above paragraph, I perceive, from a letter just published in the Morning Post, that no officer in future, however great his interest may be, shall be qualified to hold any staff or other appointment in British India, unless conversant with the hindoostanee or the military language, and the one which is most prevalent over the whole of Hindoostan; where, for colloquial purposes, the persian is comparatively unknown.

This introduction, in the preceding and subsequent pages, becomes so requisite for every learner, that I flatter myself no one will expect adequate advantage from these sheets who does not study the whole of it with particular attention. In short, it would be as unreasonable to expect benefit from such a work as this, without a previous and diligent perusal, as it would be in a person, whose sight was defective, believing he might see clearly by carrying a pair of spectacles in his pocket, or clapping them on his ears instead of his nose; yet there are people who will blame me and all my productions, merely because they are not to be learned without being adequately encouraged to produce a

due portion of mental labour and capacity, as if I could pour productive intelligence into the noddles of triflers, with all the ease and effect evident in making tea by the process of mixture and infusion in mere passive vessels. When a youth so far resembles such instruments, that he employs no other exertion of mind or body than barely to read in, or attend a public class for an hour or two every day, his progress will prove truly discouraging ; nor can he possibly thus reap a better harvest in the fields of oriental learning, than the lazy farmer will, who sows in lands badly cultivated, and leaves the seed to bring forth corn without pains, previous examination, or expense, bestowed upon the culture of the ground so occupied. The one may blame the soil, and the other the subject, in all probability, with equal justice.

Were those who are to sojourn in India fully aware of the many evils which result from a very imperfect knowledge or absolute ignorance of the hindoostanee, we would soon perceive an immense number of students in this most useful speech, even in the metropolis of the british empire. Some men most absurdly conceive, that as the Calcutta bungalees generally can chatter a barbarous species of english, there is no necessity for a european learning the most

prevalent of all the country languages, provided he has a smattering of the persian tongue only. No mistake can be more fatal than this, because affairs of the utmost moment to the parties concerned are thus entrusted to the accidental conception of english by an apathetic native, who too often pretends to know a whole sentence in that language, when in reality he does not properly comprehend one word of it; and our youth in the east learn, when too late, that the persian is to India, on the score of colloquial intercourse, on a par merely with the french in these realms; a truth, however, which is on the point henceforth of being completely understood, from the land's end to Johny Groat's house. Gentlemen who have important transactions to manage with the Indians, through the medium of europeans, ought to weigh this matter well, before they employ any who have not at least a competent acquaintance with hindoostanee, as the natural medium for the attainment of the rest, when these are found essential, otherwise people must expect to meet with losses and crosses of the worst kind, which local knowledge alone can obviate. That dangerous misconceptions, under such circumstances, do not more frequently happen to British Indians, must rather be attributed to our auspicious fortune.

than our good management ; or to that concealment and silence, which frequently prevent all disasters of this nature from ever coming fairly before the public. The very discordant accounts, by both ancient and modern travellers, relative to India, may doubtless originate in their too frequent ignorance of the languages current over the countries through which they travel, as historians or philosophers ; and to the confidence they must, so situated, place in illiterate, stupid, or designing interpreters.

So far from wishing to pamper and confirm that mental torpor, to which our countrymen, on their arrival in India, are but too prone, from the enervating effects of a warm climate, and the still more dangerous influence of example, I have strained every nerve to obviate its baneful effects, by endeavouring to teach every youth there to think and act for himself, by providing a true hindoostanee key to all the learning which exists in that region, and with which the whole of its literary stores may be opened *ad libitum* and at leisure.

If a knowledge of the languages of europe has ever been deemed requisite for an accomplished officer, how much more so will the camp and general language of India be to every military man in that region, where he may fre-

quently command bodies of sipahees, and always has to deal with the people at large, all of whom will pay proportionate respect to the person who speaks their vernacular speech, the most or least like a gentleman among them. In the cavalry corps, the privates consider themselves a species of *equites*, from their higher birth and more polished manners than the infantry, their language is, therefore, the court and correct style of the hindoostanee, and a british officer among them, who happens to be a mere jargonist, must thereby be exposed, more or less, to the contempt and ridicule of the troopers under his authority, nor are those in the foot regiments always exempt from similar humiliations. This consideration itself should prove an adequate stimulus to every reflecting youth, who means to try his fortune as a soldier in the east; to say nothing of the risk he constantly runs there of losing his life, by some dangerous blunder or other, when on emergencies giving directions or the word of command to his men. In one of the wars with Teepoo Sahib, on a very critical occasion, an officer, in ordering his men to move a little to the right, unfortunately said, huto! instead of, dubo! and the sipahees fell back in a manner that must have exposed a whole army, and their

distinguished leader, to inevitable destruction, had not the mistake been immediately rectified, before its ruinous effects became seriously perceptible by that contagious communication, which is often the bane of an Indian army.

A very respectable old officer thus wrote to a young friend of mine, who reached Bengal as a cadet, and was afterwards transferred to the civil service:—

“ I advise your endeavouring to *qualify* yourself for the *native line* of the service, by attention to the *common language* of the country, as soon as possible. An officer going into a *Sepoy battalion*, as of course will be your lot, perhaps soon, *without understanding the language*, is not only *useless to the service*, but makes a very *ridiculous figure* : and I strongly recommend, *as an amusement* in your *leisure hours*, the study of the *persian language* : ^(b) you will have a good deal of *spare time* upon your hands, and you may be assured you cannot employ it in any manner that is likely to be so *profitable* to

(b) This worthy man and his young friend are now no more ; they both had, while living, my favourite notion of proceeding from the *utile* to the *dulce*, in which last may be comprehended persian, arabic, sunskrit, with every other branch of local attainments, as each may become in its turn a useful, lucrative, or pleasant pursuit to any sojourner in the east.

yourself: sooner or later the knowledge of it always leads a man to some advantageous situation, and, at any rate, you will feel a satisfaction in having qualified yourself, and put it in the power of your friends to serve you, should an opening present itself. You will pardon the liberty I take in giving you these hints—I wish I had any thing better to give you.”

A truly meritorious scholar of mine, who is now high in the civil service at Bengal, arrived during my residence there, after he had learned the persian pretty well at home. At first, like all persian students, he felt no inclination to study the hindoostanee, and kept away from my class accordingly, though his pronunciation, as an orientalist, was very incorrect, and might to this day have remained so, in spite of his rapid advancement in both persic and arabic lore, had he not met with a circumstance that at once made him think and act boldly for himself. One day, our persian tyro was desired by a constable, in the streets of Calcutta, to attend as one of the jury at a coroner's inquest, then sitting on the corpse of a person who had been killed on the road by a carriage driving over him. He obeyed the summons, but was surprised to find that the witnesses spoke nothing but hindoostanee or bungalee; and his persian

tongue proved of so little use, that it might as well have been in his pocket as his head, for not one of the party either spoke or understood that language. This accident opened the young man's eyes most effectually; he very ingenuously stated the case to me himself, and commenced the study of the hindoostanee forthwith. His progress was rapid in it, and I have since learned, with great pleasure, that he finds his intercourse with the hindoostanees very much facilitated, by the instructions he received from me, in the popular language of the east, without a real knowledge of which he would now be often puzzled to transact business of the first importance with those uneducated natives of India who speak hindoostanee only. This gentleman's case, and some others, have been produced by people who differ from me on this head, to show that the arabic and persian languages ought to be acquired first, as a necessary prelude to the hindoostanee; but the very same effects would follow, were proficient in the hindoostanee to prosecute the study of those tongues; with this difference in their favour, that in the mean time they could converse with the natives on all subjects in their vernacular speech, which alone is an object of much greater consequence to nineteen of twenty who proceed

to the East-Indies, than the most profound scholarship.

The ludicrous, dangerous, and obscene blunders that must be daily committed, by bad and careless pronouncers of the hindoostanee, was certainly one of the principal reasons for its being so long neglected and superseded by the persian, in our diplomatic *viva voce* intercourse with the Indian courts, where that language is colloquially as much foreign as french is now at St. James's; and I will hazard the assertion, that for one hindoostanee who thinks in persian, there are millions to whom it is quite unknown.

During the first six months' residence in India, I seldom found the attendance of a native teacher or moonshee upon a scholar produce much benefit; on the contrary, except in the mere pronounciation of a few letters, such interference generally caused a great deal of harm, till these people were taught, at the Calcutta college, the rules of their own language. To those readers who will so far confide in my judgment, as to follow my advice, I shall candidly impart it by desiring them, during the above period of time previous to their departure from home, and on the outward voyage, to acquire, if possible, the difficult sounds from some of their better-informed european friends, and at the same time

to make themselves well versed in the contents, and complete masters of every rule in the Monitor at least, before they sit regularly down to study the language with any moonshee. Indeed if they can prevail on themselves to include the second volume of that publication in this counsel, they never will have cause to repent such precaution, as it may save them much disappointment, vexation, trouble, disgust, a great deal of time, and even some cash, on the score of native instructors, of whom not one in a thousand formerly had sufficient ability and sagacity combined to conduct the studies of a student with propriety and effect in the hindoo-stanee or any other oriental tongue. If the assistance, however, of such men was in those days in the beginning unavailing and tormenting, the aid of the vulgar among them, who have a smattering of english, is still more pernicious and delusive ; every scholar, therefore, who intends ultimately to make his self a proficient in hindoo-stanee, will find it his interest in many respects to believe, that I expect no adequate advantages which can instigate me to mislead and deceive him in any pursuit of this kind, by communicating here my undisguised sentiments of these people, on the present occa-

sion, and by deprecating all such premature and equivocal aid accordingly.

For those gentlemen who very properly may desire both to read and *write* the oriental characters, a very little aid from a native *khooṣh-nuwees*, or *writing-master*, will soon make them excellent penmen, provided they have familiarized their eyes to the forms and peculiarities of all the letters pending their *hindoostanee* exercises, and before they reach that country, where proper instructions, copies, paper, pens and ink, can be easily procured.

The present performance being expressly intended for the two-fold purpose of teaching any student to acquire an accurate idea of *hindoostanee* pronunciation, by solitary study himself, and of qualifying him also to instruct others, during a passage of some months to India; it is my intention to be as explicit and intelligible on this subject as the nature of the work will admit. It becomes my particular duty to warn the learner against the very common practice of neglecting to read the preface; because a perusal of it alone can obviate some difficulties, which may otherwise occur in these sheets, and should be considered as the indispensable preliminary step to a due knowledge of the

nature, utility, application, and extent of their contents. After this warning, the scholar who shall despise it, must rather blame *his self* than *me*, for the obstacles he may yet encounter in the acquisition of a most useful tongue; which, I am convinced may be attained with great accuracy from a work like the present alone, if due attention be given to the following rules or first principles of hindoostanee pronunciation, elucidated and explained by the roman letters, so modified as to discriminate and express, not only the orthoepy, but the orthography of each word in the original character.

My hindoostanee alphabet, like the excellent abecedarian system of the hindoos, as far as the mere sounds of the letters are concerned, may be here arranged, as nearly as possible, in their natural order of enunciation, organic affinity, and consequent interchangeability, for every purpose of pronouncing the language in India, with the utmost precision and effect; but without servilely following the sunskrit alphabet in any part, especially where it also is open to just censure and consequent reformation, in the transfer of the naguree characters to the popular and prevalent speech of Hindoostan.

While the annexed abecedarian synopsis is of course limited to the oriental tongues, it will

nevertheless exhibit an excellent model for every living dialect among the sons of man, all of whom, whether taught in the schools of art or nature, are necessarily compelled to use letters orally, which must belong to one or other of the classes hereafter enumerated, as labials, &c. perhaps with peculiar intonations that can easily be discriminated, by certain modifications of such generic symbols or sounds. This project admits of illustration in the notorious gaelic and welch *l*, hitherto denoted by *fl* or *ll* in the common names lloyd, floyd, but which I would at once distinguish by this simpler contrivance *loyd*, *loid*, *lued*, *luid*, *lueed*, agreeably to the real diphthongal pronunciation, when ascertained, of this patronimic. With respect to the actual enunciation of this gaelic *l*, some idea of its power and mechanical formation might, no doubt, be communicated in writing, and if this should fail, a reference at least may be made, for more accurate instruction, to the *viva voce* of a highlander, well versed in his mother tongue, which is, on the whole, a very extraordinary relict of some ancient speech, still extant in our days, but the total want of an orthoepigraphical plan is an insuperable bar to the extension of this nervous and excellent language, beyond the limits of its native mountains, where english is daily gaining ground.

*The hindee-roman vocal synopsis, extracted,
nasal, diphthongal, and semi-vowels, h*

u, uṇ, a, aṇ; o, oṇ, ɔ, ɔṇ, oo, ooṇ; uo,*uoṇ; v
hull,^(c) hall; hole, wool, cool; howl, owl; v
has been attached to each of the vowels, to rei
his commencement with the alphabet. When
orthography is thereby more discriminated,
places among the consonants, some of which,
most languages, and what is singular enough,
of contiguous vowels, in every tongue, to b
evinces both its vocal and consonantal power:

oou, oouṇ, ooa, ooaṇ; ooo, oooṇ, ooɔ
oowu, oowuṇ, oowa, oowaṇ; oowo, oowoṇ, oow

ooe, ooeṇ; ooi, ooiṇ, ooee, ooeeṇ; oo
oowe, oowen; oowi, oowiṇ, oowee, ooween, oo

ou, ouṇ, oa, oaṇ; oo, ooṇ, oɔ, oɔṇ, ooc
wu, wuṇ, wa, waṇ; wo, woṇ, woo, wooṇ, wo

oe, oeṇ, oi, oiṇ, oee, oeeṇ, oue, ouen, oy,
we, wen, wi, wiṇ, wee, ween, wue, wuen, wy,

A few of these, and the following combi
whole they may be, and are of infinite use 1
purposes of etymology, in the fullest accepta
alone, as the next series of transmutations are
wa, &c. at least in the hindooee, hindoowee,
as in the example here.

*† Both these diphthongs might be at times more accurately denot

(c) The english word *hull* proclaims not only the aspirate, termed
the shortest possible expression of the next *long a* of *ha-ll*, and the wh
natural transposition of this combination in *our*, which in some old bo
to the *ai* in *air*, *hair*, *fair*.

The hindee-roman vocal synopsis, extraeted from the abecedarian systems of the east, consisting of short, long, nasal, diphthongal, and semi-vowels, homogeneously subdivided, euphonised and aspirated, as follows.

u, uṇ, a, aṇ; o, oṇ, ɔ, ɔṇ, oo, ooṇ; uo, *uoṇ; w, [v], (ṇw); e, eṇ; i, iṇ, ee, eeṇ; ue,† ueṇ; y [j] (ṇy), and h (ṇh) of hull,^(c) hall; hole, wool, eool; howl, owl; woo: hail, hel, hill, heel; wile, guile; ye:ṇ, the french nasal has been attached to each of the vowels, to render this eommon combination perfectly familiar to every learner from his commencement with the alphabet. When any of the letters appear with dots or marks below them, oriental orthography is thereby more diseriminated, than mere orthoepy: w and y as v and j will be found in their proper plaees among the eonsonants, some of whieh, through these equivocal symbols, are nearly allied to the vowels in most languages, and what is singular enough, the w and y are generally employed to prevent the disagreeable hiatus of eontiguous vowels, in every tongue, to be fully illustrated by the subsequent series, in which the vowel oo evinees both its vocal and consonantal powers, while o in the next is limited to w only.

oo,u, oo,uṇ, oo,a, oo,aṇ; oo,o, oo,oṇ, oo,ɔ, oo,ɔṇ, oo,oo, oo,ooṇ; oo,uo, oo,uoṇ, oo,w, oo,ṇw: oo,wu, oo,wuṇ, oo,wa, oo,waṇ; oo,wo, oo,woṇ, oo,wɔ, oo,wɔṇ, oo,woo, oo,wooṇ; oo,wuo, oo,wuoṇ, oo,ww, oo,wṇw:

oo,e, oo,eṇ; oo,i, oo,iṇ, oo,ee, oo,eeṇ; oo,ue, oo,ueṇ, oo,y, oo,yṇ. oo,we, oo,weṇ; oo,wi, oo,wiṇ, oo,wee, oo,weeṇ, oo,wue, oo,wueṇ, oo,wy, oo,wyṇ.

o,u, o,uṇ, o,a, o,aṇ; o,o, o,oṇ, o,ɔ, o,ɔṇ, o,oo, o,ooṇ; o,uo, o,uoṇ, ow, oṇw: wu, wuṇ, wa, waṇ; wo, woṇ, wɔ, wɔṇ, woo, wooṇ; wuo, wuoṇ, ww, wṇw:

o,e, o,eṇ, o,i, o,iṇ, o,ee, o,eeṇ, o,ue, o,ueṇ, oy, oṇy. we, weṇ, wi, wiṇ, wee, weeṇ, wue, wueṇ, wy, wyṇ.

A few of these, and the following eombinations may seldom, perhaps never, occur in hindoostanee, but as a whole they may be, and are of infinite use to every linguist, and ought to be learnt accordingly, for the various purposes of etymology, in the fullest aceptionation of this word; a remark even more applieable to ee, e, as iy or y alone, as the next series of transmutations are much more obvious and eommon, than the preeeding oo,a, o,a, oo,wa, wa, &c. at least in the hindoo,ee, hindoo,wee, *hindoo,wee* or hindoostanee, in which the short ɔ may often become u, as in the example here.

* Both these diphthongs might be at times more accurately denoted by uoo or uoo, and uee or ui, were not the uo and ue, on the whole, more convenient for general purposes.
(c) The english word *hull* proclaims not only the aspirate, termed by me *hu*, (never *hao* nor *hyoo*, which we stupidly call *aitch*), but shows the true import of *u* here, as the shortest possible expression of the next long *a* of *ha-ll*, and the whole vowels are successively demonstrated by their respective suffixes *hole*, &c. the diphthong *uo* is only a natural transposition of this combination in *our*, which in some old books has been found printed *uor*: *e* always preserves the long sound it has in *there*, *where*, *ere*, equivalent to the *ai* in *air*, *hair*, *fair*.

[v] is to o, oo, w, f, what th in *thine* is to th of *thin*, or s to z, and sh to zh, consequently it falls much more within the set of labial consonants, through which, however, it still retains a strong attachment to the vowels, and is found not only as the substitute for u in ancient writings, but most absurdly classed in european lexicons with that letter; whence *videt* and *videt* appear cheek by *jowl*, not less preposterously than *ivy* and *juxtaposition*, even in Walker's last edition of his admirable dictionary. *wn* would be the regular order, but as this seems generally inverted, I have here substituted *nw*.
[j] A similar remark to those above applies to y also, in its affinity with i, e, ee, j, which last, while evidently the compound consonant *dzh*, is, nevertheless, jumbled in lexicographical classification with the i, both as a short and diphthongal vowel, and in this way *tambic* supports *jamb* in one column, while a *jay* perches upon *lee* in another of Walker's excellent work. *yn*, *hn*, come under the same suspicion with, and are reversed in this alphabetical scheme, exactly like *nw* for *wn*.

ee,u, ee,uṇ, ee,a, ee,aṇ; ee,o, ee,o
 iyu, iyuṇ, iya, iyaṇ; iyo, iyo
 ee,e, ee,eṇ; ee,i, ee,iṇ, ee,ee, ee,
 iye, iyeṇ; iyi, iyiṇ, iyee, iyeeṇ;
 e,u, e,uṇ, e,a, e,aṇ, e,o, e,oṇ, e,oo
 yu, yuṇ, ya, yaṇ, yo, yoṇ, yoo
 e,e, e,eṇ, e,i, e,iṇ, e,ee, e,eeṇ; e,u
 ye, yeṇ, yi, yiṇ, yee, yeeṇ; yu

expected, that
 with these na-
 than to mark,
 y they are eu-
 vels w and y in
 relude to the
 ad verbs here-

When ee,ee, e,o, a,a, o,a, o,e, here is
 also preserved by inserting w or r
 perfect participle of all verbs, we, roya
 or ro,a, *wept*, ho, ho,e, howe, mds more
 that will present theirselves at en is stu-
 diously avoided, either by elision part of
 go-betweens for the proper vowelth some
 of them, namely, o, oo, uo, e,unds of
 vowels are left entirely to himself denote
 the extremes, but practice, posis.

(d) Although the whole of the all ap-
 pear to advantage in regular s sometimes
 apt to sound like n, in these ex
 hu, huṇ, ha, haṇ; ho, hoṇ, hoo, hooṇ, hy, hyṇ :
 uh, uṇh, ah, aṇh ; oh, oṇh, ooh, oohṇ, yṇh :

The expirates are easy enoughensible
 for a good oriental colloquist, wh indeed
 will be made in speaking the hinabusing
 h in their own tongue with compways be
 done, without committing gross l, when-
 ever and wherever they occur amom pro-
 nounce the inspire h soft enoughonantal

(d). When h is initial, it may be called an &c. in the
 whole of which, h being only a *breath*, is one got or subser-
 vient consonant, rather from necessity than choice

prospectus, as an *inherent* aspirate of particular naguree letters, which thereby possess a perfect expiration, marked always by *h*, as *bh*, *ph* ; but without this sign, *h* degenerates to the mere subservient of another consonant, forming a *tertium quid*, *sh*, *zh*, *ch*, *kh*, *gh*, for which we have no more appropriate characters ; from this state, however, it is thus redeemed, *ṣh*, *ṣh*, *kḥ*, *gḥ*, wherein the aspirate is made completely audible, in examples where juxtaposition alone would annihilate *h*, either as a letter or breathing.

The consonants may now be exhibited in their natural order of organic classification, and in this manner, *mu*, *bu*, *bḥu*, *pu*, *pḥu*, *fu*, *vu*, seven labials ; *nu*, *ngu*, *lu*, *ru*, four nasi-linguals ; *ṛu* or *ḍu*, *ḍḥu*, *ṭu*, *ṭḥu*, four palatial-, and *du*, *ḍḥu*, *tu*, *ṭḥu*, four labial dentals : *su*, *shu*, *zu*, *zhu*, four sibilants ; *ju*, *jḥu*, *chu*, *chḥu*, four dento sibilants, and *ku*, *kḥu*, *khu*, *gu*, *ghu*, *ghu*, *qu*, seven gutturals ; in all thirty-four consonants, and twenty-six vowels of every class, making the literal amount sixty at least according to this abecedarian consummation, which, in my hands, may well merit the name of a *ne plus ultra*, as I really despair of ever going further in the arrangement of the hindie-roman alphabet, on the philosophical principles that have long been contemplated in my oriental works.

ee,u, ee,uñ, ee,a, ee,añ; ee,o, ee,oñ, ee,oo, ee,oon; ee,uo, ee,uon; eew, eenw;
 iyu, iyun, iya, iyan; iyo, iyon, iyo, iyon, iyo, iyon, iyo, iyon; iyu, iyon; iyw, iynw;
 ee,e, een; ee,i, ee,in, ee,ee, ee,een; ee,ue, ee,uon, eey, eeny.
 iye, iyen; iyi, iyn, iye, iyeen; iyue, iyuon, iyy, iyny.
 eu, eun, ea, ean, eo, eon, eo, eon, eo, eon; euo, eunon; ew, enw;
 yu, yun, ya, yan, yo, yon, yo, yon, yo, yon; yuo, yunon; yw, ynw;
 ee, een, ei, ein, ee, een; eu, eun, ey, eny.
 ye, yen, yi, yn, yee, yeen; yue, yuen, yy, yny.

It is not intended, nor expected, that the learner will do more with these numerous combinations, than to mark, en passant, why and how they are euphonized by the semivowels w and y in question, merely as a prelude to the easy inflection of nouns and verbs hereafter.

When ee,ee, eo, aa, oa, oe, &c. come in contact, the first is frequently dropt entirely, but the euphony here is also preserved by inserting w or y according to circumstances, which are often very conspicuous in the aorist and perfect participle of all verbs, whose root or imperative singular ends in a vowel; whence, aya for aa, *came*, roya or roa, *wept*, ho, hoe, howe, *may be*, ho,o, ho, *be*, &c. lee for lee,ee, *took*, kee for kee,ee, *did*, with hundreds more that will present themselves at every step taken through hindoostanee grammar, in which a hiatus or vacuum is studiously avoided, either by elision of one vowel or the interposition of w, y, who seem to play the convenient part of go-betweens for the proper vowels, independent of their evident affinity, and consequent convertibility, with some of them, namely, o, oo, uo, e, ee, ue, long and short. The learner must recollect that the medial sounds of vowels are left entirely to himself, the oriental alphabets having those letters and vowel points only which denote the extremes, but practice, position, and natural emphasis, will soon settle the intermediate notes or vowels.

(d) Although the whole of the following associations may not be common to the hindoostanee, they will all appear to advantage in regular succession here, and it is worthy of notice, that several of the nasals are sometimes apt to sound like n, in these expired and inspired series, hu, ha, uh, ah, &c.

hu, hun, ha, han; ho, hon, hoo, hon, hoo, hon; huo, huon, hw, hwn; he, hen; hi, hin, hee, heen; hue, huen, hy, hyn;
 uh, unh, ah, an; oh, on, ooh, oon; uoh, uon, wh, wnh; eh, en; ih, in, eeh, een; ueh, uen, yh, yn;

The expires are easy enough, though the inspirates at first are extremely difficult, but absolutely indispensable for a good oriental colloquist, who must acquire the aspirate in all its positions correctly, otherwise sad haveok indeed will be made in speaking the hindoostanee, especially by those learners who have a vicious habit of using and abusing h in their own tongue with comparative impunity, because in the vernacular speech of India this cannot always be done, without committing gross and indelicate blunders, of which every gentleman there must feel ashamed, whenever and wherever they occur among the natives as his hearers. People, whose throats are naturally rough, seldom pronounce the inspirate h soft enough; in their mouths it frequently becomes a guttural. h is included in the consonantal

(d). When h is initial, it may be called an *expirant*, and when final an *inspirant*, from their opposite modes of formation, in the syllabic examples, hu, uh, &c. in the whole of which, h being only a *breath*, is one good reason for my classing it with the vocal symbols, as a semivowel, though h must afterwards appear as an *inherent* or *obscure* consonant, rather from necessity than choice in the present scheme.

prospectus, as an *inherent* aspirate of particular naguree letters, which thereby possess a perfect expiration, marked always by *h*, as *bh*, *ph* ; but without this sign, *h* degenerates to the mere subservient of another consonant, forming a *tertium quid*, *sh*, *zh*, *ch*, *kh*, *gh*, for which we have no more appropriate characters ; from this state, however, it is thus redeemed, *ṣh*, *ṣh*, *kḥ*, *gḥ*, wherein the aspirate is made completely audible, in examples where juxtaposition alone would annihilate *h*, either as a letter or breathing.

The consonants may now be exhibited in their natural order of organic classification, and in this manner, *mu*, *bu*, *bḥu*, *pu*, *pḥu*, *fu*, *vu*, seven labials ; *nu*, *ngu*, *lu*, *ru*, four nasi-linguals ; *ṛu* or *ḍu*, *ḍḥu*, *ṭu*, *ṭḥu*, four palatial-, and *du*, *ḍḥu*, *tu*, *ṭḥu*, four labial dentals : *su*, *shu*, *zu*, *zhu*, four sibilants ; *ju*, *jḥu*, *chu*, *chḥu*, four dento sibilants, and *ku*, *kḥu*, *khu*, *gu*, *gḥu*, *ghu*, *qu*, seven gutturals ; in all thirty-four consonants, and twenty-six vowels of every class, making the literal amount sixty at least according to this abecedarian consummation, which, in my hands, may well merit the name of a *ne plus ultra*, as I really despair of ever going further in the arrangement of the hinddee-roman alphabet, on the philosophical principles that have long been contemplated in my oriental works.

From the facility of prolating the labials, they have been placed nearest the vowels and headed by m, a symbol so easily expressed that a dumb man even uses it, and infants in all countries are able to call mama, papa, &c. with the aid of this division only. Next in succession are the nasi-linguals, some of which are occasionally even more allied to the vowels, than the labials themselves, particularly l, r, n, of which we have abundant proof every where, in both ancient and modern literature; l in the hindoo-stanee, like w and y, is introduced to prevent the cacophonous meeting of vowels in words, such as solana, pilana, dilana, kḥilana, for soḥana, &c. from sona, peena, dena, and is on the whole, in company with r, n, a very important letter in universal etymology; the last in fact, when attenuated as a nasal, seems a species of vowel, with no sort of articulation, and I have now inserted it as such accordingly. In short, the alpha of the labials, *viz.* m, the omega of the vowels, or the mere breath in h, and the whole of this division are symbols or sounds worthy of great attention, not only for their convertibility with vowels, and among their own body, but for their extensive application as wonderfully significant, if not mysterious characters, through every part of speech, and in all tongues:

another *tertium quid* is produced by the coalition of n with g and k, for which there is hardly a visible symbol in any alphabet but the sunskrit, and there again, the nasal series is more disgustingly superfluous, than in the french or any one of the occidental dialects: d of the palatial dentals is, in many instances, changed in sound, but not in its naguree shape, to r, formed by carrying the tip of the tongue to the roof of the mouth, in the act of enunciation, instead of bringing it towards the teeth, as in the formation of r, n, l, or the labial dentals d, t. The sibilants and dento sibilants are almost self-evident, part of which are so far denoted by the subservient mute h formerly noticed, their reciprocal affinity and congeniality, even with certain vowels, is apparent enough by the intervention of j, as the occasional substitute for y, i, &c. whence we may rationally account for year, and similar words, formerly appearing *zeir*, &c. though now obsolete, but we cannot so well assign a reason for s changing to h; ch invariably denotes *tsh*, never *sh*, and j always *dzh*, not *zh*, of *jour* and *gens*, *zhoor*, *zhang*. We should have preserved and restricted our useless c to represent *tsh* as in the italian, seeing we had sense enough to retain the simple j with the compound power of *dzh*, and were not this

innovation rather too formidable I would venture upon it still, as one that would be unavoidable in any judicious attempt to make the english language and roman character universal.^(e)

Of the last or guttural subdivision, little is requisite here, as its component parts will be particularly discussed, in our subsequent progress through the various members of the oriental systems, one of which, the naguree, I think rather preposterously gives this guttural class the lead of the other consonants, though we must grant, that g reciprocates with w in gurm, *warm* ; guilliam, *william*, and through its common substitute j, it may claim kindred with y, e, i also. That k and ch are twin brothers we all know by the glaring connection of *kirk* and *church*, nor am I certain, that there is not a

(e) This last object has engaged my attention for thirty years past, and I no more despair of its ultimate success, than I can abandon all hopes of the other being accomplished, in the lapse of the present century, by concurrent exertions of those myriads who actually speak and are about to speak english, in every quarter of the new and old world ; thus the best medium of human thought now extant, if systematically reformed, in spite of french teeth, may yet pervade the universe with the wings of *persuasion and peace* only, though ultimately to be founded every where on the adamantine rocks of simplicity, facility, and utility, by the omnipotent hands of divine providence, for the future happiness and welfare of mankind, who never can have been doomed to butcher or devour each other, to the end of the world, like the brute beasts that perish, and merely from a multiplicity and confusion of tongues.

similar mutation of qu and hw observable in the old mode of denoting which by quilk, but how far this peculiarity may be discernible in the eastern tongues is more than I can say, beyond the distant resemblance of kya, kuon, kuhan, kub, kyoon, with what, who, where, when, why, quid, quis, &c. if k and w ever interchange; that h and k do so is clear from cornu, *a horn*, cooper, hooper.

As the marks under the vowels confer no other sound than what is assigned them in my synopsis, so those subfixed to the consonants likewise point at their original orthography only, which will be fully explained under their several alphabets. The dot of ṇ has already constituted it a vocal nasal, and ṛ, ḍ, ṭ have been thereby converted to very harsh palatial dentals, to be described hereafter, while ṭ, on the contrary, is still as soft as our t in tube, the two dots being intended solely as the index of oriental spelling, equally applicable to ṣ, ṣ̣, ṣ̣̣, ṣ̣̣̣ and ṣ̣̣̣̣, the orthoepy of which, in the hindooostanee at least, remains exactly the same with our s in buss and z in buzz, wherever introduced to represent such sibilant sounds in that language.

By the present mode of representing the ẏin in ẏilm, ẏomr, &c. it is very true, that these are rather the diacritical points than ẏin, still no

inconvenience can result from this method, except the seeming difficulty in words like qulu and shumu. In the former the u represents the short u only, though h in the original, and in the latter the quiescent uin is represented simply by u, of which as a mere consonant in such a situation, as no logic whatever can give either us or the hindoos an adequate idea, it would be labour in vain to attempt this now. When uin pesh is represented, as it will in future be, by the short o, this necessarily includes it and the pesh also, without lessening the sound in the smallest degree, for, as I have elsewhere observed, the natives cannot discriminate the shorts of oo and o from each other, and have accordingly but one, namely o. The only exception to this will probably be found in the language of bungalu, (böngla, bangla), where the shortest expression of a, ä, u, becomes a real short ö, in jöl, jul, *water* ; bön, bun, *a wood*.

To insert the oriental letters in the first part of a scheme like this, would at once defeat the very object of this initiatory performance, and render it nearly as discouraging, from the intricacy of its character, as a complete hindoo-stanee grammar has hitherto been deemed tremendous by its bulk alone. When we advert to the rude state of oriental types even at this

day, and to the great incorrectness from points dropping out, and letters often losing their heads or tails in the press, after the whole has been carefully adjusted from two or three revisions, we should almost prefer our own letters to all others, for the dissemination and *easy* acquirement of the hindoostanee, among ourselves at least. This mode applies more especially in the grammatical department of that most useful language, the etymology and construction of which are much more evident and striking to us in the roman, than in any other character. After the most ample experience in the application of the roman alphabet, to no less than six oriental languages in the polyglot translation of esop's fables, I have at last ventured to submit my *ne plus ultra* of hindee-roman orthography, in the following sheets, to the inspection of a candid public, as I have greatly improved on the various ways of discriminating those letters which have the same sound under different forms; still I have been unable to alter any part of the general sytem of orthoepey and orthography for the better in other respects. Although the naguree alphabet, peculiar to the hindoos, have the vowel y of *by*, expressed by the organ of sight, eye, and the pronoun I, as well as ourselves, in the form of a simple letter, representing a compound

sound, I have been tempted at last, for the sake of perfect uniformity, to express it always by ue or ui, in sue, sui, in lieu of sy, 100 ; for the diphthong uo even is also as simple a naguree letter in suo, 100, likewise. This, in fact, was latterly the only inconsistent part of my scheme, which I have been able to discover, after the minutest care and attention to the subject. At first the writing myñ, tyñ, hy, myl, and other common words, muen, tuen, hue, muel, may prove a little troublesome and uncouth to the learner, but this, as we proceed in our career in the oriental languages, will be readily accounted for, as one of the unavoidable results of comparative perfection and improvement, which are not very compatible with the former inconvenience of using y, in the double capacity of a vowel and consonant. The person who can conceive that ou or uo, in sound, round, huol, muol, suo, is a diphthong, which expresses the sound of both its component vowels partially together, can be at no loss to comprehend how (*huo*) and why (*hwue*) ue is equivalent to y in (*drue*) dry, &c. more especially if he will, in both diphthongs, consider u as a short *ă*, and o, e, as sounds which, in the order I have assigned them, oscillate according to particular circumstances, from u to *ă*, a ; o to oo, *œ* ; and

from e to i, ee: thus, suo, sao, suoo, suoo, suw, to an Indian ear, would all express very nearly the same diphthongal sound as our word for the animal called *a sow*. In like manner, la,e la,i, lue, lui, lu,ee, luy, le,ee, *paste*, among them, would hardly be discriminated from our words, *lie, lye, ly*.

The common changes and corruptions of a,o, ja,o, ga,o, ra,o, ha,e, a,e, ue, tipa,ee, sipahee, duhee, da,ee, bhuoo, and many more, to ow, jow, ga,e, gow, cow, row, ra,e, py, y, roy, tea-poy, seapoy, die, bhow, &c. will afford some useful information about the above diphthongs, and help, with this part of the system of oriental orthography analytically considered, to establish the accuracy of the uo and ue, now finally adopted to express such sounds. By doing this, I am aware it will be observed, that ou and y, *prima facie*, were self-evident to an english reader, which uo, ue, cannot of course be. In reply it may be safely alleged, that ou was in general mistaken for oo, particularly by french scholars, and y either treated like the i of *imp*, or as a mere consonant, by those who would not previously consult my scheme of the alphabet. To make any thing of either uo or ue, people must now refer to the system itself, in pages xxiii, xxiv, which, if they will not do, their own

indolence and apathy necessarily exclude them from the benefit of my labours, as well as from all the reasoning I have had recourse to on the present subject.

The doctrine of simple vocal sounds is certainly curious, because although, in its primary state, the number seems limited to three, u, i, œ, still when we advert to the french and some other tongues, there will appear another set, thus ä, ë, ö, œ, or the french u in *perdu*. All of these may have not only their corresponding extreme long sounds, but medials also, probably in the exact proportion of one, two, three, so u, u, -a; i, i, -ee; ö, ö, -o; ë, ë, -e; öö, öö, -oo; œ, œ, -œu. On this scale u, u, u, would become ā; i, i, i, ēē; ö, ö ö, ō; ë, ë, ë, ē; öö, öö, öö, ōō; and œ, œ, œ, ēū.

From these, and their combinations, in the first, second, or third degrees, almost all the vocal and diphthongal sounds like uo, ue, &c. which exist in any language will be found to proceed, but as that particular enquiry is rather foreign from our present pursuits, belonging properly to a universal alphabet, we shall go no further merely with it in this place. Men conversant in such investigations will perceive, that often the want of appropriate characters and types alone hath forced me to exhibit the vowels

as I have done, in my various publications, because to the disgrace of almost every one of our roman alphabets, there are several letters in them of no very evident use, while the system embraces some really useful sounds, for which there are no appropriate letters. Under such disadvantages, and inclined as I have hitherto been, “to make the most of a bad bargain,” the reader will observe, that the extreme vocal powers are necessarily marked simply by u, a; ∞, o, oo; i, e, ee; though I can have no objection to his defining them perhaps still better by u, ā, ā; ě, e, ē; i, ěě, ee; ō, o, ō; ∞, oo, ōō, wherever he conceives, that the exact degree of the sound in question can be so very precisely ascertained in the general practice of India, where they have not in reality any such intermediate characters, but trust, as I do, for the prolation of vowels, and in their vocal emphasis, to habit and nature alone.

How far I have reached perfection, in this new and last attempt to attain it, would be presumptuous in me to affirm, though I may safely allege, that if persevering diligence in the cultivation of any human art ever entitled a mortal to arrive at so enviable a height in it, few men have the claims I possess to be perfect in this branch of hindoostanee philology at least. If

a great many years progressive improvement in this alone, crowned at last with the experiment before stated upon no less than six oriental languages, for the express purpose of self-conviction, do not qualify me to decide with more precision on these matters than a casual critic, who may chuse to condemn my labours *en passant*, then indeed have I laboured, so hard and so long, in vain. Far, however, from conceiving myself infallible, among such quick-sands as the organs of hearing and speech confessedly are, I still call on those men who dissent from my opinions, to publish and speak out, in some way or other, their private sentiments, that we may have not only a fair hearing before the tribunal of our literary commonwealth, but that I also may thereby, if possible, escape the severe sentences which are sometimes passed on me and my works, by very incompetent judges of oriental literature in general, and of the hindoo-stanee in particular.

Let such teach others, who themselves excel,
And censure freely who have written well.
Some few in that, but numbers err in this ;
Ten censure wrong, for one who writes amiss.

That there are many scholars connected with India who are deterred from studying the most

useful and general language of which it can boast, from the apprehension of the difficulty they must encounter in the attempt, is a truth which few people will controvert, though every intelligent man must lament its baneful effects. When we learn, that a number of those very individuals are actually acquainted with one or more of the most classical languages of the east, our wonder is excited, that they, of all others, should neglect the hindoostanee, after having proceeded as orientalist half way at least to great proficiency in this excellent tongue. Our astonishment, however, will cease, when we advert to the history of man in all ages and climes ; because we shall every where perceive him so much of an imitative animal, in spite of all his boasted reason, that we can easily account for the following sentiment from the writers of antiquity.

Oscitante uno, deinde oscitat et alter.

Si juxta claudum habites, subclaudicare disces.

Had the last adage not been too fatally verified, our general vitious pronunciation and gross ignorance of the hindoostanee, and of many local customs even at this late period, in both the civil and military departments in the east, would not appear so conspicuous as they must have been to

every candid enquirer. When a native teacher or moonshee strives to conceal his total incapacity to teach, or even comprehend, the rules of grammar in his vernacular speech, and is moreover uncandid enough to blame it, instead of his own pride, ignorance and stupidity, what can reasonably be expected from foreigners like us, in the acquisition and cultivation of their language? Nothing but the general neglect it has experienced, until a liberal patron, worthy of so patriotic a task, appeared in the person of Marquis Wellesley, to give a new turn and laudable energy to useful literary pursuits in british India.^(f) His lordship's vigorous mind and discriminating character would have effectually prevented every misrepresentation on this head, had there even been men found so foolhardy as to make the attempt under his government. It is saying a great deal for the candour

(f) With so worthy and intelligent a successor, in the exalted station of governor-general of Hindoostan, as Marquis Hastings, literary merit and liberal sentiments have every thing to hope and nothing to fear from his lordship's efforts, which are all meant to secure that invaluable country on the generous principles of reason, conciliation and justice, by far more potent in creating the attachment and prolonging the obedience of eighty millions of rational creatures, than any imaginary spell, which, for those purposes, could emanate from the *vi et armis* of mere conquerors, or the selfish restrictions of sordid monopolists.

and veracity of the community at large, that no such people did appear, when it is considered, that almost every gentleman, who might then have supported the cause of the hindoo-stanee, was liable to this little puzzling question — if it be really so useful in the official situation you have long filled, pray why did you not learn this fact, and the language together many years ago? Few men willingly acknowledge the existence of ignorance and error for a series of years under such circumstances, as pride, prudence, and self-interest, commonly induce most people to conceal every thing of this kind as much as possible; although the truly wise and good must often perceive the force of these sentiments,

*Errare est hominis, sed non persistere, sæpe
Optimus est portus, vertere consilium.*

and act accordingly. Even a useful truth may, like the sun itself, be suppressed or obscured for a time by the clouds of prejudice and overwhelming injustice, but the hour will come at last, as it has to the hindoo-stanee, when reason and fact will break forth, as clear as noon-day, to dazzle the weak eyes of a few, who still shrink from those rays of light, which will expand in every direction through the british empire, un-

der the auspices of a wise and liberal government. This first part of the present volume, connected with the lectures lately established in London on this subject, may go very far to extend a knowledge of the hindoostanee among a respectable number of the king's and company's civil and military servants, at the same time they will greatly assist the mere hindoostanee, in his commencement of every other oriental language. Whoever shall have perseverance enough to go through these sheets, will, I am convinced, acquire some relish for the popular speech of India, and enough of it to carry him much farther in the pursuit of eastern lore, than he at first expected.

*Satius est recurrere quam currere male,
Dimidium facti, qui cæpit, habet, sapere aude.*

Indeed this idea chiefly prevailed on me to prefer the plan I have adopted to many others which were suggested, in order to prevail on the youth destined to India to acquire at least some little knowledge of the hindoostanee. When I once get them as far as they may go, with little or no trouble, in this publication, I shall trust to their own candour, good sense and experience, to proceed some steps farther. Should the present attempt succeed, as I both

wish and expect, it may induce me to publish a regular series, as already stated, of all my works, including my long promised reversed dictionary of hindoostanee and english, as the second volume of the english and hindoostanee, now rapidly getting out of print by the encreasing demand for this and the whole of my oriental books.

There are not wanting some very warm advocates, even among expert orientalist, for an exclusive adoption of the roman letters in all hindoostanee publications, intended expressly for beginners or for military men and others, who wish to learn the languages of the east, rather as acquisitions subservient to the due execution of their duty, than as classic accomplishments for the improvement of their minds, as men or scholars. I shall candidly admit, that my own opinion nearly coincides with the notions of the gentlemen to whom I now allude, and of some learned men, who lately proposed to express the greek, hebrew, german, and other languages by the roman letters (with certain modifications) alone. That such a project is practicable, with many advantages to the public, I have not the smallest doubt in my own mind, ever since I reflected deeply on the subject, even before it was started by the philoso-

phic Volney, who is for the french mode of executing this grand scheme, while I feel not less keen for its accomplishment in the english style, because this is the language best calculated, from existing events in the eastern and western hemispheres, to become universal, in process of time, over the whole world, by its greater simplicity and utility than any other. How far it would be politic or prudent, in a literary point of view, prematurely to substitute the roman *toga* universally, for the ancient garb of certain profound and venerable tongues, is a question that may require more consideration than I can bestow upon it at present. Many people of sound political judgment may probably object, that learning, like religion, ought not to appear too destitute of those ornaments and forms, which excite that awful respect and admiration at first sight, which are supposed to prove so conducive afterwards to the permanent and benign influence of christianity and literature on the minds of men. This reasoning is far from being the case, however, with the hindoostanee, and I shall be able to judge from the result of the present trial, whether simplicity of character, and facility of system, can always command success in literary pursuits or not. In its application to six oriental languages, the candid

scholar, by consulting the polyglot fables, will have a fair opportunity of observing its advantages and defects, as a general character, nor will the adept in any of these tongues, be now at a loss to expose the inefficacy of the hindoo-stanee, as an introductory acquisition to the rest, provided any of my translations into them prove very incorrect.

The roman alphabet, that I have used, is fully adequate to express all the various oriental sounds, however defective it must naturally appear, when two or more letters are employed in hindoo-stanee to denote only one sound, against which, however, I have at last provided a remedy, in page xxix, that will, in general, answer all the purposes of hindie-roman ortho-epigraphy much better than the opposers of my system will allow, till they perceive that the expedient, which has been somewhat prematurely stated there, is further detailed and confirmed throughout the persi-arabic, and naguree letters, hereafter exhibited separately, and also in contrast with my own abecedarian scheme, projected expressly for the popular speech of Hindoostan. As an orthographical index, it certainly is more deficient in the arabic than in any other tongue, for this evident reason, that the arábians, like ourselves, have occa-

sionally cherished an orthoepy at variance with orthography, or *vice versa*, which the more philosophical hindoo philologers have very sparingly done.

The roman letters, in the present mode of expressing the hindoostanee, preserve almost the same powers they actually possess in the latin language, agreeably to the scottish pronunciation, and in the most common unexceptionable combinations and sounds in our own tongue.

No *mute* nor superfluous characters ever occur at the end, nor in any other portion of a word, and two roman letters are never used to express a sound which can be conveniently effected by one. There are in all sixty useful combinations, letters or sounds in this language, agreeably to the foregoing sub-divisions of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples; the consonants are in general self-evident; but, where this is not the case, the subsequent rules in cxlix will remove every doubt on the subject.

u is *invariably* the short ă or u in up, fun, sun, never sounded like oo; purdu or părdă *a curtain*, therefore, cannot be purdoo, nor can moonshee, *a teacher*, goolistan, moosulman, toork, become, with any propriety, gullistan, mussul-

man, turk, as they are generally pronounced by persons who have not learned those words correctly from my works, or in India.

In no instance can u have the sound of our pronoun *you*, because such a word in this work would be written as in page xxiv, *yoo* ; the scholar must, therefore, never call u (my very short ä) either you or oo, yoo being in fact the name of the letter which has with us, very absurdly, the various powers of oo, oo, w, yoo, while in this work its name u, and sound ä, are alike consistent throughout, even in the diphthongs uo and ue, when properly analyzed.

a must, at first, be invariably prolated like the word *awe*, until the learner's own ear can discriminate, from practice in speaking and reading, after understanding the subject, when and where the medial sound, between the extreme long ā and short ä or u, will be most proper.

o always very long.	{	As e and ee are to i,
oo the longer the better.		so are o and oo to oo in the oriental tongues.

uo reversed by us in *our*, *how*, &c. ; which, formed agreeably to the order of the component parts of the diphthong ought to be uor, huo ; thus *when* ought clearly, on similar principles, to be written hwen, or hooen, as Dr. Lowth expresses it.

w or v, as y and i, e, ee, j, are to each other, so is w to oo, o, oo, uo, v; the series yu, yi, yoo, ya, &c. wu, wi, woo, wa, &c. may therefore be also represented as i_u, ee_a, oo_a, &c. recollecting that the hiatus is generally prevented by the change to yu, ya, wa, as in pages xxiii and xxiv, and that j and v are in this state consonants.

e resembles ai in hair, pair, fair, pain, rain, &c.; but the medial shades of this letter, and ee, till they fall into the short i, must be acquired by practice only; I have, therefore, as in u, a, marked in my system merely the extremes of short and long vowels.

oo and i being respectively the shorts of o, oo, and e, ee, is the reason of only three short to five long vowels.

ee as in bee, see, lee, fee, heel, feel, keel.

ue composed of u, (ă) and e, sounded like the organ of sight, eye, or as ui in guide, guise, guile, buy, and the pronominal I.

y, like h, and w, is now rather a consonant than a vowel, though i, e and ee before each other, or a, &c. are very apt to become y in most languages, and *vice versa*.

h the perfect aspirate, either before the vowel or after it, as ha, ah, in both situations to be as distinctly expressed with the expiration ha, and the inspiration ah, as b is in ba, ab, both fully sounded and heard.

When *h* follows any consonant so—*bha, ee*, *a brother*, it should always have the full expiration, unless denoted by the subservient *h*, of which we shall treat among the consonants.

The consonants and vowels have all distinct sounds in the hindoostanee alphabet, the name and power of which individually are as much alike as possible; our letter *h* or aitch, as it is most absurdly called, being simply termed *hu*, a breathing, *du* also standing for *delta*, *gu* for *gama*, &c. though the particle *kar* may be subjoined to the whole; as *u-kar*, *a-kar*, *i-kar*, &c. *hu kar*, *wu-kar*, *yu-kar*, *i. e.* the breath-er, *wu-er*, *yu-er*, in the hinduwee alphabet.

The reader will perceive, that the series *mu*, *bu*, *bhu*, *pu*, *phu*, *fu*, *vu*, &c. *nu*, *ngu*, *lu*, *ru*, &c. exhibit the name of each letter unconnectedly as such, while *m*, *b*, *bh*, *p*, *ph*, *f*, *v*, *n*, *ng*, *l*, *r*, respectively shows their sound or power connectedly, in the formation of words. Among the vowels the name and power may always be alike, but with the semi-vowels and consonants it must, for obvious reasons, be otherwise, as above illustrated from the oriental alphabets, which, like our own, require one vowel at least to give utterance either to *hu*, *wu*, *yu*, or to the consonants, as their name with us implies.

The consonants might be named by any of the vowels as auxiliaries, as well as by u, were not this the shortest sound of a, invariably inherent in the whole of the naguree or hindoo-stanee consonants. The vowel might also stand on either side subserviently, as mu, um ; bu, ub ; da, ad ; fi, if ; pee, eep, with sufficient effect in any uniform system, did we not learn from babes and sucklings to say, ma, ma, pa, pa, instead of am, am, or ap, ap. Our alphabet partakes of both principles, as bee, dee, ef, el, perhaps to distinguish what are termed the *mutes* from the *liquids*, among which ess might be included, were this at the best, either a very consistent or convenient arrangement in any alphabet.

The ten expired letters, bh, ph, dh, th, dh, th, jh, chh, kh, gh, seem peculiar to the hindoos, of which we can form no other idea, than by frequently repeating the following, and such words as I have exhibited them, in this place : viz. a-bhor, a-dhere, u-phill, chur-chhill, nu-thook, mil-khouse, do-ghouse, or by contracting them thus, bhor, dheer, thook, phil, chhil, khus, ghos, &c. and ringing the changes with this aspirated pronunciation, until it become quite familiar to the scholar, which it must be in the course of two or three days, devoted to

this essential exercise, in the very threshold of oriental orthoepy, to prevent the most dangerous mistakes.

The expirates *kh*, *gh*, above must be most carefully distinguished from the gutturals *kh*, *gh*, explained below, because the *h* in these last and *sh*, *zh*, *ch*, is a mere subservient to express a sound for which we have no character in our alphabet, not less defective in *ch*, *sh*, *zh*, though possessing the simple character *j* to denote the compound sound of *dzh*.

n as a nasal before *j*, *k*, *g*, and *t* or *d*, requires no particular mark, sounding exactly like our own combined letters *nj*, *ng*, *nk*, *nd*, *nt*, &c. in *change*, *rung*, *sunk*, *want*, &c. but elsewhere the french nasal is marked *ñ*. Preceding the labials *n* frequently becomes, as in most languages, *m*.

r should be every where expressed by a perfect vibration of the tip of the tongue on the upper teeth, as in the word *l'amour*, which few englishmen can express well, though the scottish and irish find no difficulty whatever, they consequently have less trouble in the accurate prolation of the northumberland *r*, expressed in a subsequent page by *gh*.

d and *t* are formed by carrying the tongue forcibly against the roof of the mouth, while

articulating the common dentals *d* and *t* of our own alphabet, which are as much softer than *ḍ*, *ṭ*, as these are harder than the oriental *d*, *t*, formed with a slight protrusion of the tongue towards the lips and teeth. *duck*, *do*, *tub* ; *duke*, *dew*, *due*, *tube*, will convey a tolerable idea of the difference between palatial and labial dentals in the eastern tongues ; the *d*, *t*, of the four last, even with us, being much softer than in the three first : for in fact some people seem to soften the liquified *d* and *t* with us, so far as to say, *tshube*, *jook*, *jew* for *due*, &c. The lisp of children, and others, will convey a tolerable notion of the very soft dentals *d*, *t*, in question, as essential sounds in the oriental tongues, which require the utmost assiduity and practice before the learner can perfectly comprehend or express them in the persian and hindoostanee languages.

ḍ frequently becomes a very harsh palatial *r* ; as in *ghora*, *a horse*, properly *ghoḍa*, being thus written in naguree, though very seldom so pronounced.

th in *thin* and *thine* does not occur in the alphabets of India, though the arabs appear to possess similar sounds among their letters ; *ṭh* is therefore uniformly as in *hothouse*, *quasi* *ho-ṭhuos*.

s, *sh*, *z*, *zh*, are to each other as they stand in

sin, shin, seize, seizure or seezhyoor, the h here being a mere subservient letter, as in gh, kh, ch, with no aspiration whatever.

j, ch, called dento sibilants to shew their component parts as dentals and sibilants, which might be denoted by dzh, tsh, were these not more complex than our own soft ch in church (tshurtsh), j in judge (dzhudzh), to which, if due attention be paid now, the reader will never hereafter frenchify the j of just (dzhust) to zhust, as he will probably do at first, until frequently apprised that our j in jam (dzham) is composed of the dental d and sibilant zh, stated above.

kh is the rough guttural k pronounced in the very act of hawking up phlegm from the throat, which becomes tremulous and ruffled, while the root of the tongue is with it forming the sound required. This letter is familiar enough to the scottish and other northern nations, but very troublesome to the english, who should first try it in mukh, lukh, nukh, rukh, &c. before attempting it in khum, khul, and so on.

gh is to g, gh, what kh is to k, kh; consequently, the guttural northumberland r, heard in the act of gargling the throat with water, as ghu, ghu, ghu; mugh, lugh, rugh, are much easier than ghum, ghul, &c. which learners will

confound with gum, gul, &c. until the burr in the throat, as it is called, be duly acquired from some person who has this peculiarity, and who would call the word roolam, ghoolam, a *slave*, very properly, instead of goolam, as those do who have not acquired the gh accurately. These two rough gutturals will become quite easy to learners, who have acquired the distinct *vibrative* power of r, from the *purring* of a cat, or the *snarling* of a dog, and in default of more rational instructors, the whirl of a child's toy, or the sound of a partridge's wings, in violent motion, are well calculated to convey this troublesome sound to those englishmen, who have otherwise no *idea* of it, though perverse enough to mention their own *idears* of a good *fellowr*.

q or our k articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled, as in forming kh, or gh. The q may consequently be styled a deep but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long-necked guglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruf-

fled by the water gushing from it. A few efforts, with *uql wisdom*, and *nuql a story*, will soon fix the q in the memory and on the organs of speech, perhaps at the expense of a slight nausea at first, from *qulum, a pen*, pronounced *qulum, kulum*, never *kwulum*, in the way we make *quill, kwill*.

The vowels, particularly such as are homogeneous, either in quantity or quality, are very interchangeable; and this holds good among the consonants also, even sometimes where affinity is not at first sight very striking, as in y, j, z, g, l, n, r, s, h, m, b, and w, v.

The learner should recollect that c is never used but as a subservient in the combination ch already explained, though it certainly has an equal right to denote tsh, that j has to imply dzh, if the roman alphabet should ever pervade the globe, after its *radical reformation*, as the very best character yet extant, whi ch itreall is, and would then render the english tongue the most fit for *universal* adoption.

To prevent letters coalescing, the , is often inserted between them, that ee, oo, nk, ng, sh, zh, may be distinctly articulated, when necessary, as two separate sounds; so, e,e, o,o, n,k, n,g, sh, zh.

The number of syllables in a word is com-

monly regulated by the number of vowels. When two consonants intervene, they should be divided, ad-mee, *a person*; but if one only, it goes to the last, pa-nee, *water*, ba-hur, *out*, sa-yu, *shade*. This holds good likewise when the consonant is expired, whence duk-khun, *the south*, not duk-hun, unless to teach a beginner to sound the h in this word, that he also may not miscall it deccan! as is generally done. Sometimes two consonants meet as in english, gurm, *warm*, fuṣl, *season*, swamee, *lord*, pran, *life*, though among the illiterate pronounced rather as gurum, fuṣul, puran, &c.

A view of such letters and combinations, agreeably to their invariable power in the hindoostanee language, as can be farther illustrated by english examples, and which the reader might still otherwise mistake, may have its uses in this introduction, I have therefore exhibited it, in so obvious a manner, that no one acquainted with the english language can possibly misconceive the particular sound adopted from that tongue, in which there are thousands of words that I could not otherwise exhibit, than as they actually appear, viz. *us, up, burning, &c.*

گرم garm

فصل فصل A

سوامی swāmī

پران parān

or prān

y, yu	} always sounded as in	yawn, yoke, your, &c.
sh		shin, ship, rush.
the french } zh		{ pleasure, } <i>i.e.</i> plizhyoor.
j or g } zh		{ asure } ezhyoor.
tsh, ch		church, rich.
dzh, j		jugular, judge, (juj).
ph		uphold, uphill.
g hard		jugular, geese, gig.
nk		sink, brink, hanker.
ng		rung, sung, anger.
n		sans, bon, in french.
th		hot house, nut hook, nu- thook, spit not, as the th of <i>thin</i> and <i>thine</i> are not used in hindooستا- nee, see page 1.

For the vowels and diphthongs consult pages xxiii, &c. and always consider u, short *ă*; a, long *ā*; i short, and ee long, in every situation; while the two diphthongs, *uo* and *ue*, are ever to be treated as the *ou* or *ui* and *y* in *our*, *uor*; *guide*, *gued*; *dry*, *drue*. sans and bon will shew the sound of the nasal *ṇ*, which is so very common in the hindooستانية, that I have given the whole of the vowels in their nasal form, *uṇ*, *aṇ*, &c. to demonstrate the absolute necessity of acquiring them correctly from the alphabetical starting-post itself, by every scholar.

u in *purdu*, a curtain ; a in *rat*, night ; e in *bed*, (baid) scripture ; ue in *uesa*, so ; i in *mila*, found ; the hard g in *gunge*, o *ganges* ! and perhaps a few others, are very liable to be misconceived by a mere english reader, who does not seriously attend to the fixed invariable power of such letters before he attempts to derive any real benefit from the present plan ; I am therefore under the necessity of inculcating again and again the present unavoidable retrospection to the letters and their sounds, to prevent all future disappointment on that head, if possible, before the student can commence colloquial intercourse or the reading of sentences and dialogues, with any satisfaction to himself or advantage to those who may hear him.

Recapitulation, or general rules for the accurate pronunciation of the letters, intended chiefly for the guidance of those scholars who may wisely confirm their own knowledge, by generously instructing others in the grand colloquial language of the east, previous to, or during the passage to India.

1. EVERY short vowel must be constantly sounded as short as possible ; u, sun, oo, soon, i, sin ; the oo even still shorter, as in *foot*.

2. All the long vowels in every situation ought, especially at first, to be pronounced as full, long and broad, as the learner can well sound them, more particularly in monosyllabic words, like rat, night, bat, word, log, people, very apt from english mouths to issue as rats, bats and logs of a very different sort, if not made baut, raut, loag, as they ought to be.

س. رات *rāt*
س. بات *bāt*
س. لوگ *log*

3. The soft dentals d, t, cannot be softened too much, and the harsh ḍ, ṛ, ṭ, can hardly appear enough so, till their opposite natures be sufficiently understood from practice, and a sedulous retrospection to pages xlix and l, where the nature of those letters is more fully discussed.

ت, د

4. These, viz. d and t, are formed by bringing the tip of the tongue forwards, almost between the lips, as in due, tube, tune, while ḍ, ṛ, ṭ, require that organ to be curved backwards and then struck against the roof of the mouth, as in dull, tub, tun. The first are much softer and the last a great deal harsher than our english d, t, r.

ت, ṭ, ṛ

5. The expired bh, chh, dh, &c. must all be very distinctly heard, with a full breathing of the h, as b-ha, ch-ha, to prevent innumerable mistakes of the most offensive nature. Whoever shall rapidly pronounce our words, abhor, adhere, for some time, and during reiterated

بھ, چھ, دھ

efforts all at once, shall drop the initial *a*, he will readily say *bhor*, *dheer*, with the requisite expire, in its proper place. This one effort is alone applicable to all the other aspirable consonants, noted in page *xlvi*, and with the most certain effect, throughout the *hindoostanee* tongue ; but the student should cautiously shun the common error of converting these monosyllabic expires, *bha*, *chha*, &c. to such dissyllables as *buha*, *chuha*, &c. lest he frequently confound one thing with another, and be often vexed, disappointed, or abashed by his own blunders, from bad pronunciation entirely. *Phun*, *a snake's crest*, has the expired *h* as clear and as immediately after the *p*, as *r* is in *prune* : *phun*, therefore, by an intelligent scholar, cannot possibly be confounded with *puhun*. *put on*, *fun*, *art*, or *pun*, *a numerical quantity*, because, added to the remark just made, he will recollect, that in page *xliv*, it is said, two letters are never used to express a sound which can be done by one, if it exist in our alphabet, as *f* for *ph*, and *j* for *dzh*. When *chh* occurs, it must be formed by a concomitant *sneeze*, observable in *chhee-nkna*, which is resolvable to the natural effort *chhee* and *kurna* to make it, ergo, to our *sneeze* ; not quite so significant, however, as the said *chhee* ! which a novice in

snuffing often expresses, in spite of his teeth, and would then have no trouble whatever in pronouncing uch-ch_hee turuh, *in a proper manner*, at once; though thousands have spent half of their lives in Hindoostan, without ever having learnt this common expression beyond atshe terry!!!

6. The above aspirated letters have been called expires, to distinguish them from the inspirates buh, chuh, duh, and a thousand others. The aspirate here closes the syllable, and is consequently formed by a sort of inspired catching of the breath, much more difficult to learners than those described in rule 5. Unless this final aspirate or inspire be carefully attended to, in words like shah, a *king*, mah, *month*, no scholar can readily put such nouns in the hindoostanee oblique plural, shahon, mahon, with the h, now in its expired form.^(g) The inspire under discussion may be acquired and retained, by saying aha, aha, aha, suddenly dropping the final a, but preserving the h as forcibly as inspiration can express it in ah, oh, eh, &c. without giving the h an irish or scotish twist to the guttural kh, which many are apt to do in uhmuq, *a fool*, by calling this ukhmuq, instead of uh-muq, with a smooth, distinct, inspired

(g). Raja, &c. are inconsistently converted to rajah!!

h, which alone never can have the smallest guttural rough sound, though as a subservient it certainly makes k and g so, in mukh-mul, *velvet*, rugh-but, *desire*.

7. The gutturals kh and gh are best acquired by saying ku, khu, khu, (the last as it were with an effort to hawk up tough phlegm from the throat) gu, ghu, ghu, (the last in an effort to gargle the throat forms the northumberland r) because as ghu is to gu, so is khu to ku. The difficulty must now be much decreased to every person who possesses sagacity enough to discriminate the sounds produced in hawking up viscid phlegm from the throat, and in gargling it with water, or in an attempt to do so, by imitating what is termed the rattle in the throat of a dying man. The true discriminative articulation of kh and gh depends on ruffling the throat in a particular manner, while prolating k and g respectively. Experience has taught me, that kh and gh closing a syllable, of which the initial is r, the labial, liquid, or nasal m, l, n, are more readily pronounced by beginners than *vice versa* ; thus, rukh is easy, compared to khur, and rugh to ghur, mukh to khum, or mugh to ghum, and so on. If the proper vibration be given to r, irr before ugh, the gh very naturally becomes the northumberland r in rugh, rogh, &c. as any one may try (who has not the burr

naturally, and who can pronounce the r as directed in page xlix, before the gh explained in pages li, lii), with the greatest success, though it may still be some time before ghur can be enounced otherwise than gur. Rugħ, rugħ, rugħ, ghur, ghur, ghur, mugħ, mugħ, mugħ, ghum, ghum, ghum, lugħ, ghul, nugħ, ghun, often repeated, may remedy the defect soon.

8. Though q be called a guttural, I would rather name it a lingual letter, because its formation is almost entirely owing to the root of the tongue being raised to the roof of the palate or throat, which last is preserved perfectly unruffled in this operation, whence the real difference between q and the other rough gutturals already enumerated. Water poured in a particular manner from a long necked guglet, or the hiccup of a man more than half seas over, will, I believe, yield a sound very near the q, which, when duly articulated, has the peculiar property of exciting a nausea in the learner, and it is comical enough, that the arabic word que, qui, quee, means vomiting. When followed by u the scholar must never, as in english, change u to w, but call words like qulum, *a pen*, qazee, *a judge*, kulum, kazee, never qwulum, quazee, &c. nor qeer, *pitch*, queer, but keer, or rather qeer, qulum, &c. with the lingual q above de-

scribed alone; thus the oriental isqeel is not squill, as we make it *skwil* instead of the original above, or *iskeel* as the best substitute for the isqeel required.

9. An anxiety to pronounce certain letters remarkably well, is very apt in beginners, not only to have an opposite effect, but also to make them aspirate letters which are not aspirated, such as ch, sh, zh, d, t, or to change our common gutturals k, g to the rough kh, gh and q, more especially when the organs of speech have been just employed in the formation of the q, &c. as in the words, qazee ka ghoolam ghur men hue, *the judge's slave is at home*. It is ten to one but ka ghur will become qa ghur, if the learner have by this time a perfect idea of the foregoing q and gh, as distinct sounds from k and gh. This tendency, and a trick of reading words like nisbut, *relation*, qismut, *fortune*, as if written *nizbut*, *qizmut*, should be carefully guarded against and corrected immediately, otherwise these bad habits will be confirmed with the most pernicious consequences, in spite of all my observations on the consistent uniformity of the Hindee roman alphabet, in which s never can express the power of z, though constantly doing so in our own absurd system of orthography, disgraced with sounds for which

there are no proper characters, and with letters that possess no fixed sounds, whence a species of polygraphic orthoepey has arisen, more like the babylonian confusion of tongues than a regular scheme, well calculated for the comprehension of juvenile minds during their first efforts on the very rudiments of vernacular speech and grammar.

10. To make due allowance for future retrocession I generally go beyond the line of perfection, whence with me beginners must necessarily pronounce with evident great difficulty and harshness at their outset, but their own ears soon become the best correctors of such an evanescent fault, which has its uses even, and need not give the smallest real uneasiness to the learner, though it may for a time furnish fools with something to laugh at, instead of themselves, when the tables are turned completely upon them, in conversing with the natives, who, to a bad pronouncer, might bring *keera*, a worm or snake, for *kheera*, a cucumber; *gora*, a european servant, instead of *ghora*, a horse, and last, not least, of such laughable mistakes, a poor ass, *gudha*, may be confounded with *guda*, a beggar, while a blind man, *undha*, would run some risk of being converted to *unda*, an egg, from the lips of a mere jargonist.

کیرا *keera*

کھیرا *kheera*

گھوڑا *ghora*

گورا *gora*

گدا *gada*

گدھا *gadha*

اندھا *andha*, adj. blind

انڈا *andā* s. m. an egg

11. In strict orthoepic propriety, the diphthongs *uo* (*ou*) *ue* (*y*) should be expressed by *uoo*, *uoo*, *ui*, *uee*, did not this mode rather militate against oriental orthography, with which, from an enlarged and progressive knowledge of the languages, we are strongly induced to conform, as far as possible, for reasons that need not be stated in this place, since *uo*, *ue*, are evidently in the middle between both extremes of long and short.

12. The letter *r*, with its aspirate *rh*, is rather a nominal deviation from *d*, *dh*, than a formal character in the naguree system, but there is not sufficient cause to preserve them, as two distinct symbols, in a scheme of this kind, though it has been done with our *w*, *v*, *y*, *j*, on better grounds.

13. Whoever recollects, that *y*, though called a semivowel, is now always treated more as a consonant in my system, can meet with no trouble in pronouncing *kiya*, *paya*, *beebiyon*, as *ki-ya*, *pa-ya*, *beebi-yon*, nor in reconciling these with *kee,a*, *pa,e,a*, *beebbee,on*, especially if he will at the same time consult the subsequent rules on the mutation of letters, and pages xxiii, xxiv.

14. In this work our english *u* in *up*, *sup*, *cup*, *bud*, is, for cogent motives, still preserved to denote the shortest sound of *a* in *america*, (*umuriku*), *calcutta*, (*kulkuttu*), I must conse-

quently beseech the learner to observe, once for all, that in my mode, position does not alter the power of a letter, therefore *purdu*, (părdă) *a curtain*, cannot become *pardoo* (pardoo) except by that perverseness and irregularity, which disgrace almost all the alphabets in the world: a censure from which the most philosophical of the whole, the sunskrit even, is not altogether exempt: our sounds in *bad*, *bed*, have no existence in the hindoostanee.

15. The name of every letter comes as near its actual power as possible, whence—a, bu, pu, lu, hu, are much more consistent and definite, than our be, pe, ell, aitch, or the greek *alpha*, *beta*, &c. When consonants unite to form words, or appear as finals, the short inherent vowel is dropt and also lost before other vowels, whence *bd* in the oriental characters is simply *bud*, not *budu*, and *bad* is neither *bu-ad* nor *bu-adu*, which it must be, were the names of separate letters in any language ignorantly confounded with their mere power, in the composition of words like *bad*, *wind*.

16. The number of syllables in a word, for the most part, depends on the number of vowels, as *a, o come ! ja, o go !* When two consonants occur between two vowels, they generally are divided, but when one is found, it is most con-

११) ११) ja'o - go (ya)
११) ११) la'o - lung (ya)

پانی pa-ni.

بارتن bar

venient to give it to the last syllable, as bur-tun, a vessel, pa-née, water, a-ya, came, pa-ya, found. The arabic and persian often have final consonants without an intermediate short vowel, as well as the hindoos and ourselves, who admit of this in the beginning of words also, although no such coincidence as the last can occur in arabic or persian. gurm, uşl, hurn, buzm, rurm, are instances of the first species, swamee, kripa, of the last, all to be treated, as we would such combinations in our own language.

اصل asl
root, origin

هَرَن haran
a deer.

بازم bazm
Banquet

کریا kriya
favor

17. Those learners who content themselves at their commencement with dialogues are not very likely to have much aid from moonshees, or native teachers, in acquiring the true pronunciation; they will, therefore, do well to read the sentences aloud to themselves, after being thoroughly versed in the rules now delivered, as it may be thus in their power to acquire a very correct, distinct, and pleasing enunciation, during their progress through this work. Scholars advanced so far as reading the language in the oriental characters, will do well to persevere in acquiring and retaining a just pronunciation from my roman orthography, as I have seen some instances of a relapse to very great inaccuracy in tolerable pronouncers, by a premature and ill judged preference of the persian charac-

ter, founded on the silly pride of appearing precociously so wise, in their day and generation, as to decipher the foreign symbols of an eastern tongue, otherwise almost unknown.

When the foregoing 17 principles and observations are well understood by the reader, he can meet with no obstacle in learning the sounds of the hindoostanee alphabet ; and after acquiring them completely, he should commence reading aloud every day, for one month, a few paragraphs of english, according to the plan laid down here for the oriental tongues ; supposing his own language a piece of persian or hindoostanee, in which he must forget of course, in many words the english orthoepy entirely. It will very soon be discovered, that where our letters and sounds follow any fixed general principle, they will commonly coincide exactly with my scheme, and *vice versa*. Mushroom, british, just, church, such, king, sung, sink, see, boor, fling, swim, war, “ and thousands more would be so written and pronounced in the eastern tongues ; but to enable the scholar to read this last sentence according to the system proposed, I would be under the necessity at first of writing it in our character thus :”

Aund thō,usaunds mōrai wō,uld bai sō writ-
tain aund prōnō,unsaid in thai ai,austairn tōng-

gu,ais, (tongues), but tō ainaublai thai stshōlaur tō rai,aud this laust saintainsai akkōrding tō thai syustaim prōpōsaid, i wōuld bai undair thai naisaissyū aut first ōf writing it in our tshaurauktairs thus.

Such an exercise, for the period mentioned above, would confirm the learner's hindēe pronunciation more than any thing I know, and his own ears would, in a few days, teach him to call a invariably *awe*, never ai ; e not ee but ai ; ee never ai but ee of see, u short ā, in no instance oo nor yoo ; i, as in *sin*, never like *sign* nor *seen* ; s neither sh nor z ; ch always tsh, and j, dzh, &c. In the same manner he would acquire a habit of pronouncing the very soft dentals of due, duke, tube properly, as none of the very harsh sort ḍ, ṭ, can occur in any english paragraph, provided he at the same time apply closely to the hindoo-stanee alphabet, as illustrated and explained in this section of the work. To the man who can forget his own language so far as to bend its sounds accurately to my scheme of letters, we may safely submit the following hindoo-stanee story, first in my way, and then in that random mode which many other people would at once adopt, without having studied the subject so long and deliberately as I have done.

Ek badshah ne upne wuzeer se poochha ki

sub se bihtur mere ʔuqq^(h) meṇ kya hue, ʔrʔ kee, ki ʔdl kurna uor ruṇeyut ka palna.

Aick baudshauh nai apnai vizier sai poochʔau, ke sub sai behtur mairai huck maing kea hy, arz kee, ke adl kurnau our riot kau paulnau.

If these two, and the english sentence in page lxvii, read as it would be pronounced in hindoostanee, do not convey my meaning to the reader, I shall be at a loss how to make it more obvious to him by any written instructions; he should therefore study this part well before he condemns it either as obscure or unintelligible, and he will assuredly perceive that each perusal of the whole will render it more and more familiar to himself, and to the capacity of any person whom he may thus wish to instruct in the accurate pronunciation or vital portion of a living tongue, without which, profound oriental learning, for all the useful purposes of life in India, will prove nought but vanity and vexation of spirit. In the belief that the subsequent extract on this theme, from the anti-jargonist, may still render the subject more evident, it is herewith submitted to the reader.

(h). The final duplicate here and in budd, *limit*, *hiss*, *sensation*, with a few more, is preserved agreeably to the arabic orthography, but one only of these finals can be pronounced.

The following english words attending to their true pronounciation, would, agreeably to my orthography, be written thus :

bare, I would write, ber	gore, I would write, gor
age - - - - - ej	ore - - - - - or
bile - - - - - buel	sage - - - - - sej
hall - - - - - hal	useful - - - - - yoosfool

The above words the learner should frequently repeat over, to accustom his eyes and his ears to the orthography of the hindoostanee ; and to the fixed sounds given to the english symbols, used here to express the words of that language.

For his further exercise and amusement, I shall here add an example of Addison's well known simile of the angel,—first, according to our current english orthography, —secondly, according to the hindoostanee orthography used here,—thirdly, according to that of the late Sir William Jones,—and, lastly, like the sentence in page lxxvii, to confirm the practice there recommended, as the best I can devise for impressing on the reader's memory my mode of reading english, as so much hindoostanee in the Hindee-roman alphabet.

“ So when some angel, by divine command,

“ With rising tempests shakes a guilty land,

“ Such as of late o’er pale britannia past,
 “ Calm and serene he drives the furious blast,
 “ And pleas’d th’ Almighty’s orders to perform,
 “ Rides in the whirlwind and directs the storm.”

This, according to my orthography, would be written as follows :

So hwen sum enjel, bue divuen kumand,
 With ruezing tempests sheks *a* gilti land,
 Such *az* uv let or pel britanyu past,
 Kam and sireen hee druevz *thi* fyooruys blast,
 And, pleezd *th’* almuetz ordurz too purform,
 Ruedz in the hwurlwind and duereks *thi* storm.

But the learner will please to observe the sounds expressed above by *a*, *e*, and *th*, not being found in the hindoostanee system, do not properly belong to mine, though necessarily inserted in this specimen.

The following example of the late Sir William Jones’s orthographical system is exhibited in the Asiatic Researches, Vol. I. p. 33.

So hwen sm enjel, bai divain cāmánd,
 Widh raisin tempests shécs *a* gilti land,
 Sch az äv lét ór pel britanya pást,
 Calm and sirín hi draivz dhi fyúras blást,
 And, plíz’d dh’ ālmaitiz ārderz tu perfórm,
 Raids in dhi hwerlwind and dairects dhi stārm.

As in page lxvii.

Sō hwain sōmaj aung-gel, byu divinai kōmmaund,
 Wit, h rising taimpaists shaukais au gueltyu laund,

Such auss ōf lautai ō₁air paulai britaunniau paust,
Kaulm aund sairainai hai drivais t₁hai furi₁o₁us blaust, &c.

A tolerably correct pronunciation of the under-mentioned hindoostanee words might perhaps by many be acquired, if written agreeably to the uncertain orthography of the last column here :

bare (*well*) thus, baurey gor (*a grave*) thus, goar
age (*before*) - augey or (*a side*) - - - oar
buel (*a bull*) - - biel sej (*a bed*) - - saidge
hal (*state*) - - - haul

But how should we find symbols to express, agreeably to the analogy of english pronunciation, such words as the following : aya, *came*, sayu, *shade*, siyahee, *ink*, or how distinguish gunge, *ganges*, from gunj, *a market* ?

Certainly no two people would agree in regard to their pronunciation. The first three words would prove difficult in the extreme, and if the g were ever allowed the soft sound of j, it would often prove equivocal. Hence the necessity for a fixed system, adapted as nearly as possible to the existing sounds of the hindoostanee language. By a little attention to the scale of letters in pages xxiii and xxiv ; by noting that the power of each letter in the hin-

doostanee, is in all cases the same ; by recollecting they never admit of a deviation in sound, however various the combination, (excepting in the instances of ee, oo, œ, ch, gh, kh, sh, zh, provided for in the scheme already noticed) ; and by remembering that no letter is useless or mute, (saving the few orthographic examples by the note in page lxix, for which an adequate reason will be found in the arabic table and in page 42) ;—the pronunciation will come perfectly easy in a short time, thus, aya, sayu, siyāhee, and gungé with the hard g in both instances, as if written gung-gé. But a, being in the hindoostanee invariably broad, as in hall, e long as in vérité, and u short as in *sun*, the prosodial marks, (-) *broad*, (^) *long*, and (˘) *short*, for those letters are unnecessary ; and the *diæresis*, or division mark (,), is more frequently used here to facilitate the progress of a mere beginner, than from any necessity for it in a, o, ja, o, ao, jao, as these, by a person conversant in my system of orthography, would be pronounced exactly the same in both cases, though so, o, *sleep*, bo, o, *sow*, muzhub, *religion*, and some others, require it as marked in page xxv, that o, o, z, h, may not become oo, zh.

General rules for speaking to the natives of India, with the greatest chance of understanding them and of being understood, after the learner has acquired an accurate idea of the sounds of all the letters.

1. An order or sentence should never be given or commenced abruptly, without prefacing it with some such expression as *soono*, *hear!* lest one half of the words be spoken before the native has been fairly put on his guard to hear them. *kyoon*, *why*, *how*, *well*; *kuho*, *say*; *bhu,ee*, *friend*; with many others, are prefixed by the natives to sentences, and may in general be considered not only ornamental expletives, but also preparative words like *attention*, &c. among us, by which the hearer cocks his ears or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not distinctly heard one single word, consequently either a repetition must take place or the execution of it will prove very unsatisfactory indeed.

2. The hindoostanee being naturally very concise on many occasions, as few words as possible should be used at first, to prevent bad

pronunciation or worse construction from confounding the hearer, and thereby defeating the speaker's wishes entirely. Thus, "give me a plate," and many such orders, will be perfectly plain by simply saying, "basun," a *plate*, with that emphasis and look, which in all countries and tongues, denote the want of a thing.

3. A stock of the most necessary nouns and verbs, with a small number of words of place and time, will soon enable a learner, who attends to the last rule, to get what he wants from the people, if he will only recollect, that by simply changing the *na* of every infinitive to *o*, he forms their imperative plural at once. This part, of all others, is the most useful to new comers in India, and ought to be acquired accordingly, including a list of the simple and compound postpositions, of, to, for, by, with, from, &c. before, behind, below, and words of this class, which are evidently compounds analyzible so—by fore, by low, &c. all well calculated to demonstrate the nature of age, *before*, age men *in front*, as prepositions or postpositions thus elliptically formed.

4. A slow, easy, distinct, and rather broad manner of speaking will sooner be comprehended by the hindoostanees, than the reverse, which is moreover deemed a sign of vulgarity

or culpable impetuosity, that the better sort of people among them carefully avoid : their men of rank and genteel manners are commonly much more readily understood, by a novice in the language, than those are who call themselves moonshees, but who in reality, in days of yore, knew little or nothing of the very tongue they pretended to teach, while they endeavoured to build their importance on a pedantic style and flippancy of speech, that must have puzzled every beginner.⁽ⁱ⁾

5. The native who receives an order should always be made to repeat what he conceives is to be done, as in this way the chance of misconception is not only obviated, but the learner has often moreover a good opportunity of correcting his own sentences, thus repeated in the true idiom of the hindoostanee, by the very people who ought to know it best.

6. When the natives speak english, they commonly give a very instructive lesson on the nature and idiom of their vernacular tongue, of which no scholar of any penetration will fail to

(i). Thanks to the colleges in Hindoostan and to their noble founders and patrons, who have thereby compelled the visible darkness of the past, to sink, like lucifer, never to rise again, or shed its baneful influence on the future meridian light of useful knowledge.

avail himself, when he clothes his english ideas
in the speech of Hindoostan.

7. There is something rather perplexing in the pronunciation of n before g and k, to those who are not aware, that it then has, even in our own tongue, the power of ng in hunger, hunger; anger, ang-ger, sinking, sing-king; thinking, thing-king: on this principle ng, nk must be supposed always to imply the sound of ngk or ngg, unless when thus divided, nk, ng, whence gunge, *the ganges*; nunga, *naked*; kunkur, *gravel*; and all such words, should be spoken as if written so, gung-ge, nung-ga, kung-kur, by those who are resolved to profit by advice, that they may pronounce the hindiee or hindoostanee, so as to be always understood.

8. When ch or k precedes chh and kh, as in uch-chhā, *good*, muk-khēe, *a fly*, it is more with a view of shewing how the originals are written, than with any solicitude to have them very accurately pronounced utsh-tshhā, &c. as this is almost impossible, but in dekhkur, *having seen*; rukhkur, *having placed*; and all such words, the h must be very distinctly heard before and after the k, thus, dekh-kur, rukh-kur, &c. though this at first will be rather difficult.

9. After the consonants, y may prove at first

troublesome in *kya*, *what* ? *pyar*, *love*, &c. till the scholar adverts to its power as the consonant *yu* in *young*, *yaren*, &c. which, with *k* or *p* before them, I would write *pyung*, *kyan* ; *y* never being a diphthongal vowel here as in our words *dry*, *drue*, *by*, *bue*, &c. The soft *d* and *t* will become *dh*, *th* if the reader be not constantly on his guard against this deviation, proceeding from a strong desire to soften these letters as far as he can.

10. In cases of moment, when we have to converse with, or interrogate a native, this should always be prefaced with some trivial discourse, not only to enable the person to overcome his apprehension, but to comprehend the address of a total stranger, whose tone of voice and manner of expression may seem at first so uncommon or indistinct, as to be, for a few minutes, almost unintelligible.

11. Sometimes this dulness of comprehension may be affected to gain time for an evasive or studied reply, in certain instances, as every hindoostanee is then too apt to conceive the most innocent of our queries only so many traps set to catch him in some villany or other. Should this occur to a man conscious of his abilities as a linguist, instead of being disconcerted, he

will boldly proceed and convince the native, that he is not to be put out of his way by any such subterfuges.

12. No attempt to speak to the people of India intelligibly, without a previous knowledge of the scheme of the letters, can ever be expected to succeed, by those who do not conceive there exists some infallible spell in the very form of a strange character, or in the mere use of dialogues; (without either the proper sound or emphasis, which letters, words, and sentences require,) a property that I have never yet been able to discover in any alphabet or language, which was not previously illustrated and explained in my own, both respecting the individual power of letters, and the grammatical order and construction of sentences.

In drawing a comparison between the roman alphabet, as applicable to the languages of europe, and the oriental, as it regards those of asia, we may fairly say of both, that in the first, the powers of the letters are very absurdly ever varying; while, in the eastern alphabets, their forms are not less liable to change, circumstances vexatious enough in each system to beginners. We have too few letters to express all our sounds, while the hindoostanees, on the other hand, possess such a superabund-

ance of characters, that one sound has often three or four consonous letters, though one of ours have, rather unfortunately, at times four or five sounds in the english tongue.

Before the tyro can possibly pronounce well, with ease and fluency conjoined, he will find it absolutely necessary to read and ponder over the whole of the preceding sheets, at least four times, if he at the same time be resolved to comprehend the subject thoroughly, previous to his farther advancement in this language, a measure which I recommend sincerely to him, from a conviction, that he will yet feel grateful for the present importunity on my part, as his progress afterwards will certainly both delight and astonish himself. Not less than ten readings of the examples, in the six pages after lxvii, will suffice to enable any scholar to read hindoostanee in the roman characters with equal facility as so much latin or english ; but these readings must be performed in a loud audible voice, either for the reader's own ears to admonish and correct him as he proceeds, or for his fellow students, as hearers, to make their own remarks on the performance progressively, with the most beneficial effects to every one concerned in such a pursuit.

On closing this section, the scholar must, for

the last time, be reminded of its real utility and importance to him as an orientalist; he should therefore study it again and again, more especially those portions which warn him to shun bad pronunciation, or point out the road to that which is right.

Much thought and constant practice will do more even for the solitary student than he will all at once credit; and if he fortunately meet with a companion more diligent and acute than himself, the road will daily prove smoother and smoother, as they proceed together towards that stage of perfection, which is indispensable to every gentleman who desires to be useful to his employers, and comfortable within himself in any of the company's eastern domains. To speak and behave in that country as such on all occasions, is of more moment to every civil or military officer in particular, and to the state in general, than superficial observers can readily admit: hence the subject has never, till lately, obtained that attention which its importance demands, and will yet command, either among us, or those other nations who begin seriously to look with a jaundiced eye on british India.

The learner who may heedlessly proceed through these sheets, will run the risk of imperceptibly acquiring a pronunciation, which he

must afterwards be forced to unlearn ; whereas he who shall weigh every letter, syllable, and word well, before he quits this key to the current living speech of India, may yet feel, after his arrival in that country, some gratitude and respect for the only author who has paid unwearied attention, during a space of thirty long years, to this subject alone, and who may certainly enable every real student, if he chooses, to speak the hindoostanee well, long before he sets a foot on the indian peninsula.

To profound erudition as an orientalist, I make no pretensions ; but the point of accurate pronunciation in british India, as far as the hindoostanee and persian languages, now spoken there, are concerned, I cannot readily concede to any man, however learned he may otherwise be, or whatever opportunities he may have enjoyed of hearing the latter spoken in its local purity by the persians themselves, who undoubtedly are apt to change the u of India to a sound like the english e in *let*, *bed*, *set*, the hindoostanee e to ee, a to oo, and some others, which need not be stated in this place.

That this introductory portion of the storyteller is remarkable for prolixity cannot be denied ; still the learner, who means really to profit by this apparent blemish, may yet con-

fess, that he required it all, before the various objects connected with much and speedy proficiency in the Hindee-roman alphabet could arrest that attention, which the accurate pronunciation of living tongues, at our first outset, imperiously requires from every scholar.

For the tiresome tautology so unavoidable in a book that is intended to supply the want of a living instructor, much of whose business is incessant repetition, little excuse can be expected, when the reader recollects, that he may require even some more of it before he can well remember many of the most essential points in these sheets.

Notwithstanding every thing said in page li., on the gutturals kh and gh, I fear, that mughroor, *proud*, murghoob, *delightful*, mukh-zun, *a magazine*, mukhşooş, *special*, and such words, may still try the reader's skill, and teach him, that retrospective patience and perseverance only can insure perfection. Even *is*, *as*, *rusm*, will, in spite of a former caveat, become again in his mouth *iz*, *az*, *ruz*m, rather than the *iss*, *auss*, *russm*, intended. If my pupil or reader have escaped the snare laid for him in the above instances, let him call me a tautologist with impunity, otherwise I beg leave to observe, that useful truths in philology are not the

worse recollected by being frequently repeated, any more than moral and religious precepts in divinity, on which the changes have been rung for nearly two thousand years, and are still persisted in, oftener than once every week, though reiterated in millions of sermons, since the christian era, which people may daily consult in their own study.

Words wherein two or more difficulties suddenly catch the tyro's eye, will generally create so much anxiety to pronounce them well, that one only will be overcome, while the others escape correction entirely. He must syllable all long vocables before he can possibly do them ample justice as such ; and the final h in *koochh*, &c. should not be allowed to mislead him so far as to say *khooch*, to which his tongue at first will be too prone, unless he every moment almost think, or say to himself—Take care ! no expirate ! long vowel ! a short ! a soft dental ! a diphthongal vowel ! the semivowel consonant *yu* ! no french *œu* or *u*, as in *œuvre*, *perdu* ! &c. this sound cannot therefore exist here ; nor *j*, *ch*, *ent*, as *zh*, *sh*, *ang*, which, to persons versed in that tongue, they will certainly appear for some time. One's own ears will in a few weeks prove excellent correctors, provided the mind is stedfastly fixed upon the object in pursuit ; and

where there happens to be no better instructor, I see no other resource for the solitary scholar than a pertinacious trial of the above self-admonitions and similar expedients.

In the case of Lieut. J. T. Molesworth on the Bombay establishment, whom I never saw, this effort of unaided study was made at sea some years ago, under the most discouraging concomitants imaginable, but with such success, that I have every reason to believe this accomplished young officer has long been one of the best hindoostanee linguists in that presidency, and I have no doubt of his being, by this time, an excellent oriental scholar, who must sooner or later, if spared by Providence, attract the notice and merit the patronage of his superiors, and the enlightened governor of so flourishing a settlement, where talents and integrity, such as Lieut. Molesworth's, cannot long remain without the reward they richly deserve, if I may be allowed to judge of them from his literary correspondence with me, after his arrival in India.

As I mean to take every favourable opportunity of communicating gratuitously my orthoepical knowledge to those who may wish to instruct others, students hereafter will probably have it in their power to obtain correct *viva voce*

information on this essential, but arduous portion of their oriental studies, and when attainable, it should never be neglected ; for no perusal of a work can possibly supply the place of a living intelligent monitor.

The present, in default of a better, will answer every useful purpose, more especially where there are two or three studying it together, or where due attention is unremittingly paid to the context, and great assiduity evinced in reading much aloud, with a full manly voice, that the organs of hearing, more intellectually alert, may constantly regulate and correct those of sight and speech.

In this way, the ~~memory~~, so requisite in the acquisition of languages, is progressively brought to a high degree of perfection, as experience daily confirms that influence which the eyes, ears, and tongue conjoined, evidently possess over the faculty of recollection. He who reads, hears, sees, and writes a word all at once, may be said to have four strings, instead of one, to the bow of his mind, which, properly bent on the objects of its pursuit, must eventually hit the mark in view, with the well-directed arrow of perception, to leave a vestige behind, which no length of time can obliterate. Having dwelt so long on my own orthoepigra-

phical system, the reader may naturally wish to know the opinions of competent judges upon it, before he can venture to pin his faith, in these matters, implicitly on my sleeve as an oriental orthoepigraphist, and I shall gratify him in so reasonable a desire as follows.

Lieut. Irvine, on the similitude between the gipsey and hindoostanee languages, *Bombay Transactions*, page 62, observes :—

“ I know not that any author has given us a fuller or more just view of sounds, subdivided into their natural classes, than Dr. Gilchrist.”

In Sir James Mackintosh’s plan of a comparative vocabulary, page 303 of the above work, are these remarks :—

“ This vocabulary would be completed, by a collection of all the ancient and modern alphabets of the district, their force being represented in english characters, according to Gilchrist’s system, and it will be more convenient to adopt his orthography, which is fixed and generally known, than to contrive another, which, even if it were better, would require some time to teach, and probably encounter some opposition ; Mr. Gilchrist’s system being that which is now best known, and most generally adopted.”

The Asiatic Journal for July, page 71 :—remarks from Capt. Roebuck.

“ There are only two systems of orthography that can be deemed consistent or complete ; the one invented by Sir Wm. Jones, the other by J. B. Gilchrist, LL.D. My reasons for adopting the system of the latter, in preference to the former, are these : 1st. Because it is my humble opinion that his system is better calculated to express oriental words in roman characters than that of Sir Wm. Jones. 2d. Because Dr. Gilchrist’s plan enables a person either to express arabic or persian words in nagree characters, or nagree words in arabic or persian, for which purpose no provision has been made by Sir Wm. Jones, who appears only to have had in view the representation of oriental words by european characters. 3d. Because Dr. Gilchrist uses different letters to express different sounds, instead of employing the same letters with marks upon them ; consequently, his system requires no accents whatever to distinguish long from short vowels, as in Sir Wm. Jones’s plan. 4th. Because Dr. Gilchrist’s system is more generally known in India than the other, owing to his numerous and valuable hindoostanee publications in the roman, arabic, persian, hindiee, turkish and nagree characters. — This system being better adapted to express arabic, persian, hindiee, and turkish words, has conse-

quently been used by the late Dr. Hunter, in his valuable hindoostanee and english dictionary ; it has likewise been used by A. D. Campbell, Esq. in his excellent grammar of the teloogoo (or gentoo) language, published at Madras in 1816. To this I may add, that Dr. Gilchrist's system, with a few unimportant deviations, is used by the following distinguished oriental scholars : Dr. Lumsden, Major J. Weston, Dr. Carey, Major James Mouat, Major J. W. Taylor, Capt. Lockett, Geo. Swinton, Esq., Wm. Butterworth Bayley, Esq., John Bardoe Elliott, Esq., Capt. Russel Martin, and James Atkinson, Esq."

Asiatic Journal for September, 1819, page 231 :—

“ Orthoepey is another branch of learning which Dr. Gilchrist has assiduously cultivated ; and he must be cheered and gratified by the concluding paragraph of an article on a proposition for a universal alphabet, in the Edinburgh Review just published, which says :—‘ We are
‘ ready to acknowledge the benefits that would
‘ result from the adoption of an universal alpha-
‘ bet in facilitating intercourse, promoting civi-
‘ lization, and diffusing knowledge. . . . For
‘ the really practical question at present is, whe-
‘ ther elementary works for the instruction of

‘ students in the oriental languages might not
‘ advantageously be composed in such a con-
‘ ventional character? By substituting this for
‘ the various alphabets now used, some trouble
‘ might certainly be saved to beginners, and
‘ much expense to the East-India Company.
‘ The experience and acknowledged success of
‘ Dr. J. B. Gilchrist, in teaching hindustani by
‘ an analogous method, affords some confirma-
‘ tion to the theory of M. de Volney.’ ”

The present governor of Bombay, the Honourable Mountstuart Elphinstone, in his late valuable publication, thus animadverts on the spelling of proper names :—

“ It is always difficult to express asiatic words in our own characters, and this is increased, in the present instance, by the want of a uniform system. Lieut. Macartney had adopted Dr. Gilchrist’s orthography, which is perhaps the best extant for the accurate expression of asiatic sounds, and which is also by far the most generally current in India.”

Having produced those high authorities for the paramount utility and prevalence of my orthoepigraphical method in british India, to which a number of most respectable names might still be added, I may be indulged in the benevolent wish, that the anglo-americans, and my

countrymen in general, may yet be induced to apply this *english roman system* to the current dialects of the hottentots, kafrees, east and west indians, &c. when they sojourn among newly discovered nations, or any foreign tribes, long enough to learn something of their unknown tongues, which might thus be preserved and communicated with the greatest accuracy and precision for the common good of mankind. Let the american and british missionaries of the gospel try their hands on the lancasterian device of speedily conveying divine truths all over the globe, by teaching the rising generations of natives every where to read and speak english, as the best vehicle for the saving grace of useful knowledge, which will certainly terminate in our own language becoming universal, especially if they all start fairly with a uniform roman alphabet, in the first instance, as the catholic character for so noble a design, and one that england alone, in a more free regenerated state of amicable intercourse with the eastern and western hemispheres, is able, if conjoined with american philanthropists, to carry into execution, in the course at most of one or two centuries. That the introduction of the proposed literal symbols is perfectly practicable, I had ample experience among the moonshees of the Calcutta college,

many of them preferring the improved roman letters for writing both persian and hindoostanee, quickly and correctly, to their own alphabets, difficult, inconvenient, and equivocal in the extreme, till they also were properly modified for the hindoostanee as a written, printed and spoken tongue, in that original seminary of oriental literature in all its branches. The hindoostanee, like the english, has no less than two characters, the persi-arabic and the naguree ; the first may be compared with the roman or italic, and the last might be considered a species of black letter or german alphabet, though it must be granted, that both these oriental symbols have their respective advantages and defects as the literary vehicles of that popular tongue, it therefore becomes incumbent on me to submit them separately, in regular succession here, as a prelude to their united exhibition, in the next section, contrasted with our own letters. In the hindiee *rusmi khutt* or reformed mode of writing, composed under the auspices of the Calcutta institution, and which is now universally current in hindoostan, the o, oo, uo ; e, ee, ue ; n, ñ, of one system are appropriately discriminated, and dots suffixed to certain symbols in the other, to express u, kh, gh, q, z, f, which it does not in fact possess.

SECTION SECOND COMPRISES

A

PARTICULAR PROSPECTUS

AND

GENERAL SYNOPSIS

OF THE

PERSIAN, NAGUREE, AND ROMAN CHARACTERS,

SIMPLE AND COMPOUND,

IN THEIR APPLICATION TO

THE HINDOOSTANEE LANGUAGE,

AS

ILLUSTRATED IN ALL THE BOOKS WHICH MAY YET

APPEAR OR HAVE ALREADY BEEN PUBLISHED

AT HOME AND ABROAD

BY

THE AUTHOR OF THE PRESENT WORK.

REMARKS *on the* LETTERS *in succession.*

1. written with the mudd or mark thus ٲ over it becomes initially the broad a, and is then termed alifi mumdoodu, but in the affixed state the point ` zubur, though not inserted, is understood, as a second invisible letter, equivalent (with the symbol, which is seen), to u, u, or a, not medially nor finally perhaps just so long as the prefixed a; the coincidence with the naguree u, a, and ʿ humzu, in these respects is rather singular, as far as it goes. ulif, elif, when under the influence of the vowel points ُ, is transmuted to, but not termed ilif, colif, viz. i, oo, according to circumstances, and it converts w to oo, y to ee, &c. v. 30, 34.

2. the final a in *ba*, &c. denotes those which are both arabic and persian, while e shows they belong exclusively to the last alphabet; the arábians having no such sounds term *pe*, *ba*, *e* *ujumee*, the persian *ba*, *che*, *jeemi ujumee*, &c. the barbarous *jeem*.

5. neither the *th* of *thin* nor *thine* occur in hindoostanee pronunciation, though admissible enough in arabic; this letter is, consequently, the *s* of *us* marked ٲ orthographically only.

9. this is the phlegm expulsive guttural, cir-

PERSI-ARABIC ALPHABET.

Numbers.	Letters.	Names.	Powers.
۱ 1	ا ا ا ا ا	ulif	up.
۲ 2	ب ب ب ب ب	be, ba	baby.
۳ 3	پ پ پ پ پ	pe	papa.
۴ 4	ت ت ت ت ت	te, ta	tulip.
۵ 5	ث ث ث ث ث	se, tha	us or thin.
۶ 6	ج ج ج ج ج	jeem	jug, dzhug.
۷ 7	چ چ چ چ چ	che	church, tshurtsh.
۸ 8	ح ح ح ح ح	he, ha	hay, ha.
۹ 9	خ خ خ خ خ	khe, kha	loch scottish
۱۰ 10	د د د د د	dal	due.
۱۱ 11	ذ ذ ذ ذ ذ	zal, thal	zeal, thus.
۱۲ 12	ر ر ر ر ر	re, ra	roar.
۱۳ 13	ز ز ز ز ز	ze, za	zigzag.
۱۴ 14	ژ ژ ژ ژ ژ	zhe	azure, jour, gens.
۱۵ 15	س س س س س	seen	sin.
۱۶ 16	ش ش ش ش ش	sheen	shin.
۱۷ 17	ص ص ص ص ص	swad	sweet.
۱۸ 18	ض ض ض ض ض	zwad	zone, those.

in their initial, medial, or final forms, and under their persian and arabic names thus

each being equivalent to our own roman letters, in the several english words—

REMARKS *continued*.

cumstantially illustrated in pages li, lii, lx, lxi, resembling the scottish ch, gh, in loch, rough, enough, burgh, congenial with the northumberland r or gh, and classed before the deep linqual q ; all fully described in li, &c. q. v.

5, 11, 17, 18, 19, 20, may be pronounced by the arabs liker th, dh, sw, zw, than the mere sounds of z, s, which they possess in the hindoo-stanee.

21. For an adequate idea of this singular character, we are referred by the philologers of arabia to the significant voice of a young calf, calling for the maternal pap, amidst its native deserts, but as few people can enjoy so exquisite a mode of instruction, some lexicographers have adopted the comical expedient of setting the ξ uen, or eye, of that innocent animal, to peep over the back of its roman substitute, where the novitiate may instinctively see the sound required, through this ingenious speculum, without recollecting how very different the organs of hearing and sight are from each other. This notable device reminds one of the old story respecting the brainless calf and astrologer, for whom, in the next edition of Joe Miller, the oriental cyclops might be substituted with great propriety. In the formation of a universal character, if obliged to specify

PERSI-ARABIC ALPHABET *continued.*

Numbers.	Letters.	Names.	Powers.	
۱۹ 19	ط	to, e, ta	toe, that.	t
۲۰ 20	ظ	zo, e, za	zany, than	z
۲۱ 21	ع	uen	u, a, &c. xxix. a mute letter	
۲۲ 22	غ	ghuen	v. 9, xciv, xcvi.	gh
۲۳ 23	ف	fe, fa	fee.	f
۲۴ 24	ق	qaf	v. 22.	q
۲۵ 25	ک	kaf	kaw.	k
۲۶ 26	گ	gaf	gall.	g
۲۷ 27	ل	lam	lull.	l
۲۸ 28	م	meem	mum.	m
۲۹ 29	ن	noon	noon.	n
۳۰ 30	و	wa, waw	war, woo, woe, our.	w
۳۱ 31	ه	he, ha	hay, ha.	h
۳۲ 32	لا	lam-ulif	la or l and 27.	la
۳۳ 33	*	humzu	u, i, oo.	
۳۴ 34	ی	ye, ya	yea, yam, eel, ere, eye.	y, e, a
۳۵ 35	'	zubur, futuh	u, run.	
۳۶ 36	'	zer, kusru	i, din.	
۳۷ 37	'	pesh, zummu	oo, good.	

— each being equivalent to our roman letters, in the several english words —

thus, in their initial, medial, or final forms, and under their persian and arabic names

REMARKS *continued*.

the welch and gaelic l, it, or any such *rara avis*, should be discriminated by an appropriate mark on that letter, referring to those natives, who may have sucked in this lingual accomplishment with their mothers' milk for a correct notion of its wonderful powers. For this purpose to decorate l with a green leek or blue bonnet, to proclaim the welchman's or highlander's peculiar sound of it, could not prove a worse sign-post than the bull's or pope's eye that Meninski and his imitators have heedlessly introduced, as the most infallible index to ع *u*en in any tongue: so far as mere hindoostanee pronunciation goes, the dot in *eed* simply denotes the mode of thus spelling *u*eed, almost without expressing the *u* either as a vowel or consonant, though the arabs, and those scholars who follow or affect to imitate them in this guttural vowel or vituline consonant, make it in some degree the *y*u, *eed* or *y*eed required.

30. This ambiguous character loses its consonantal power when thus و - ؤ affixed to ulif or humzu, in verbal or syllabic initials, then becoming oo, o, or uo, but as a consonant it is frequently sounded v, like the *wine* and *vine* of those speakers, who might thus confound the common *weal*, with common *veal*, or *vice versa*.

REMARKS *continued*.

oo is called wawi muuroof, the *known* oo in arabic, o being mujhool or *unknown*, and uo, the wawi sakin maqubl muftooḥ, see 34 and the remark upon it, also 35.

31. is esteemed rather a less guttural aspirate than 8 or τ is said to be in arabic, but in hindoo-stanee the difference is hardly perceptible: one use of this letter, to denote the final u, i, or oo in bundu بندہ a slave, کي ki, *that*, &c. is extraordinary enough, but it is still more wonderful, that the greatest orientalists have all overlooked this fact so much as to write bunduh, bundeh, and the whole of such words with a visible aspirate, where none really exists, the τ having, by position alone, become the mere substitute for the short finals u, &c. as before noticed in page xxx. The english indeed have the trick of putting both a h and r where they do not exist, and of omitting them when they should be expressed, thus rajah for raja, a prince, idear for idea, surda for surdar, a commander, which seems the sole reason, that I can discover, for converting the τ final, when denoting u alone, to the aspirated h, though the arabs certainly thus make τ t out of this letter, on particular occasions.

(33). this is initially what τ is finally, for

REMARKS *continued*.

expressing the short u, i, ω , or converting w and y respectively to oo, o, uo, ee, e, ue. See remarks 1, 30, and 34.

(34). affected exactly as 30 to become e, ee, ue, its vowel state, in lieu of the more consonantal y, when followed by a, and such vowels ya, &c. ee is discriminated as the ya,e mu₁uroof the known ee, opposed to ya,e mujhool the unknown e, called also ujumee, as being barbarous when contrasted with the other; ue is discriminated by ya,e sakin maqubl muftooḥ, viz. e with u before it, applicable to the diphthong ue and also to uo on similar principles. See 1, 30, &c.

35, 36, 37. these three are rather vowel points than letters, and are consequently all very short, when 30 becomes so it is thus ₉ and marked w, ω .

Nos. 5, 8, 17, 18, 19, 20, 21, 24 above are properly arabic, and Nos. 3, 7, 14, 26, in like manner persian, but the rest are common to both alphabets. As Nos. 4 and 19; 5, 15 and 17; 8 and 31; 11, 13, 18 and 20, are mere duplicate, triplicate, or quadruplicate forms of the same sound in hindoostanee, the learner can be at no loss to perceive, that their discrimination now is merely to preserve the orthography of the arabic and persian words, in their original purity, when met with in the hindoo-

stanees, as in this way a due knowledge of that popular language will greatly aid, instead of retarding, the student's future progress in those tongues. It is rather an extraordinary fact, that the exact number of letters in any given alphabet is not well ascertained. The foregoing, as far as arabic is concerned, has twenty-eight only, and including the persian the number is thirty-two; because Nos. 32 and 33 above, are not, strictly speaking, reckoned letters, any more than the vowel points Nos. 35, 36, 37, are considered in that light by persi-arabic scholars. A single glance at the persi-arabic alphabet will show, that nothing like a consistent plan has been followed in the arrangement, names, or formation of its component parts; on the contrary they appear, like our own literary elements, an undigested chaos, that has never been reduced to congenial order from its origin, or what is not less probable, this abecedarian system exhibits only the wreck of some elemental plan, long since engulfed in the bottomless pit of antiquity, as there are yet some faint rays of a regular scheme, the work of a philosophical mind, bursting through the surrounding gloom to render its darker shades at present still more discernible. While our orthography is disgracefully imperfect, the endless changes in the form

of persi-arabic symbols is a defect perplexingly absurd, and in fact renders the whole rather a species of hieroglyphics than the simple invariable representatives of literal sounds; whence considerable progress, in all tongues so constituted, is almost a *sine qua non à priori* to enable a learner to read either persian or english, with tolerable facility, for a long time after his labours begin, more especially when in the former he is often left, without the smallest aid from the mode of writing or printing, to guess, among various alternatives, any particular word required, and which, in many instances, the context alone, with a previous knowledge of the language, can supply. Besides the vowel points َ ُ ِ already explained, the dots " above and below letters are their grand discriminators, because a right line, a curve, semicircle, angle, or some peculiar configuration is common to certain characters, frequently distinguished from each other by the superior and inferior dots only—thus: ن ن gives n, ت ت t, ب ب ب b, ي ي y, ee, &c. پ پ p, ج j, چ ch, خ kh, ز z, zh, ف f, ق q. The ش sh, س s, د d, گ g, ک k, are each on similar principles, discriminated from its correlative form as distinct characters; though in these processes there seems no greater

perspicuity of methodical contrivance, than in our own sh, ch, th, by which we make but a sorry shift to express sounds that have no appropriate letters in the roman alphabet; while we, nevertheless, can boast of the single j with a double articulation, dzh and its vocal substitute i, often as a diphthong ue, ai, likewise denoted by our y named wue, with triple powers, to say nothing of the more than quintuple prowess possessed by u as short a, œ, oo, w, and yoo! The forms of ا, د, ر, , admit of little or no change to prevent their recognition every where except in ل, لا or in the broken hand. What *elf* originally gave its own name *ulif*, *elif*, *alpha*, to the first letter of some alphabets, we never shall discover, though the very shape of ا itself may lead us to some strange conjectures relative to man, in a diminutive point of view, as no bad emblem of this character in persian, and a very natural prototype of ا in any primitive tongue, when passing from the hieroglyphic to the literal mode of representing things by words, composed of significant signs, which would probably resemble certain parts of, or the whole human frame, according to the fancy and whim of the rude inventors of those written symbols, on their first adoption among mankind. Though the traces of this source of letters be now dim

with age, there may be found a few in most countries, besides the self-evident one in arabic, called *uēn* ع the *eye*, whose head in all situations bears a strong resemblance to that useful organ, and might thus furnish a ready spy-glass to many more of a similar description, were this the proper place for investigating such coincidences farther. The persi-arabic abecedarian catalogue retains little or no classification, founded upon organic affinity, and in this respect is nearly as defective as the roman and greek, where vowels and consonants are promiscuously jumbled together, with appellations that seldom convey a clear idea of their respective powers; for whatever light *omega* may shed on the tail of this alphabetical comet we must confess *alpha* is a species of *caput mortuum*, that the learned even do not well comprehend, but which would have been as plain as the sun, had the redundant *lpha* proved significant and run, like the sunskrit *kar*, as it does through the entire train from u-kar, the perspicuous head, to hu-kar, its luminous end; this being a letter that, contrasted with the insignificant h *aitch* of our system, displays the brightness of day opposed to the darkness of night, in its translation of breath-er or the breath making letter.

In some cases a faint attempt has been made

by the arabs and persians to aid the acquisition of consonants by their duplicate names, *meem*, *noon*; whence a learner may conceive the sounds required, whether termed *mee*, *eem*, *noo*, *oon*; yet here even consistency has been scouted as needless, otherwise the pair of congenials would have been *meem*, *neen*, or *moom*, *noon*, and *jeem*, *cheem*, *dal*, *zal*, *seen*, *sheen*, &c. ought also to have had their names uniform with one plan or other, as *jeej*, *cheech*, *deed*, *zeez*, *sees*, *sheesh*, &c. or *jooj*, *chooch*, and so on. Whatever the advantages of such a literal nomenclature might be, I confess my partiality for the hinduwee method, as the simplest by far of the two, *mu*, *bu*, *pu*, *nu*, *du*, *su*, *shu*, *hu*, (with the shortest possible sound of a in *hall*, heard in *hull*) which last is literally and truly, as its name *hu-kar* implies, a mere breathing or aspirate, not *hech*, literally *nothing*. When we reverse the position of the vowel and say *um*, *ub*, *up*, the simplicity and facility of nature is set at nought, and the universal *mama*, *baba*, *papa* of infancy entirely overlooked or forgotten; not so in the alphabet of the brahmuns, who assign to each consonant the inherent affixed quality of the short a or u, in *up*, *pup*; though strange to tell, they commence with the gutturals instead of the labials,

which infants at the breast might have taught them to place immediately after the series of vowels, that very properly take the lead in the naguree scheme; never disgraced by the absurd mixture too visible in ours, nor with the preposterous designations bee, dee, el, em, jay, aitch, wy, for bu, du, lu, mu, ju, hu, yu. It must be granted, that it is neither of much consequence, whether the vowel of a consonant be prefixed or affixed, long or short, nor which of them be applied to render *consonants* vocal, so far as *their* powers are concerned; ab, ba, eep, pee, od, do, ool, loo, um, mu, ij, ji, ooh, hoo, being all expressive enough of the b, p, h, &c. required, though good reasons exist for the preference invariably given by the hindoo philologists to bu, pu, hu, or bu-kar, pu-kar, hu-kar, of their alphabet. A knowledge of the persi-arabic letters will be greatly facilitated by carefully recollecting how much depends on the number and position of dots, for this circumstance alone often is their characteristic feature, and reduces the 32 at once, in shape at least, one half, as every industrious scholar will gladly perceive, when enabled to carry the hint efficiently into practice in this country or india, for which a slight retrospection to the forms of b,

p, d, o, a, u, n, g, q, i, e, c, t, l, &c. among ourselves, thus modified or reversed, must well qualify all inquisitive minds, in matters of this sort.

Several of the preceding observations will pave the way for a more easy comprehension of the organization of visible sounds in the dewṇ naguree, which, nevertheless, has the fault, in an opposite direction from other systems, of being in fact so perfect, as to involve several subtilties of enunciation by the various organs of speech, nearly incomprehensible to every other body but the authors, refiners, and reformers of the sacred characters and the sacerdotal tongue, both founded for delusive purposes on some alphabet and language still more ancient than sunskṛit, written from left to right like english, while the persi-arabic follows the hebrew from right to left, and thus raises a conspicuous barrier between these oriental alphabets that may yet lead to discoveries of some importance in the very elements of literature. None of the persi-arabic consonants, unlike the naguree, have an inherent short vowel, and unless noted with diacritical points as ء for u, i, ∞, they remain *quiescent* sakīn, and ought to be marked with the juzm ʿ or ʾ when *not so* by their final position only. Here they become mootuḥurruk, or moveable by the addition of ة thus ub اب now, if to be pronounced ubu, must be

expressed so ا a circumstance that most authors have totally forgotten, who officiously make نام namuh, *a book*, out of namu, thus finally distinguished in characters and speech from نام nam, *a name*. The short u of kurdun, &c. *to do*, is treated by the persians as our e of *bed, fed*, and they rather say kerden than kurdun, elif than ulif, though never imitated here by the natives of India, we may therefore suppose u the short vowel of every consonant not accompanied by و the *o* or u being in the proportion of six to one of the others, which are always visible enough in my method of using the persi-arabic letters; while, on the contrary, u remains generally to be understood as the inseparable vowel of the consonant, but often quite invisible in both the common persian and naguree writings. Two consonants are never met with in the beginning of persi-arabic words, independent of some vowel attached to both; prem, *friendship*, must consequently prove hinduwee, while examples such as gurm, *warm*, may belong to either that language, arabic or persian. A double letter is specified as such by تشدید tushdeed transposed by us to ginna, *to reckon*. Wuṣl و above ا ul occurs in such examples as are enumerated in the next page, denoting a species of cacographical junction peculiar to the arabic tongue.

Wherever arabic orthography and orthoepy are thus at variance with each other, by ul being prefixed to words beginning with ص ض ط ظ ن and thereby assimilating in sound with them, or when a, ʾ, ee, oo, immediately preceding ul, are contracted to their own, several, congenial, short sounds u, ʾ, i, oo, while the l is lost by doubling the first consonant of the next word, these anomalies may be constantly discriminated by such circumstances, and ~ with the intermediate hyphen, as in the following examples

علي الدوام *fit-tareekh*,
 مفصلة الذيل *moofus̄sulutooz - zuel*,
 عبد الرحيم *ubdoor-ruheem*,
 سريع الزوال *sureeu,cooz-zuwal*,
 اظهر من الشمس *uzhuroo minush - shums*,
 ما في الضمير *ma fiz-zumeer*,
 علي الصبح *ulus-subah*,
 صلاة الظهر *sulatooz-zoohr*,
 كتاب الطهارة *kitaboot-tuharut*,
 طالب العلم *uluekoomus-sulam*,
 في الجملة *fil-joomlu*,
 آخر الامر *akhirool-umr*,
 بسم الله الرحمن الرحيم *bismil-lah ir-ruhmaṇir-ruheem*.

The tunween or nunnation of arabic words is always distinguished by a dash below, as

ظَاهِرًا *zahirun* for ظَاهِرَا *zahira*, in both the roman and naguree letters, and the invisible a of صَلَوة *salut*, اِلَهِى *ilahee*, in the same way by a.

From the above it is evident, that I have avoided the expedient of italics, because it would certainly encroach on the general uniformity of the present system of letters, and as the - and reduplication of the consonant, or the ل appearing after the shortened vowel, will commonly point out the orthoepic deviation from the orthography, little or no inconveniency can accrue from this to the learner, who will pay due attention to the several examples given, for that express purpose, in the last page.

Having taken it as granted, that the reader does not mean to consult this work for a very accurate or circumstantial detail of the naguree and persian alphabets, but chiefly to acquire a habit of discriminating oriental orthography by roman letters, I have purposely avoided those very minute discussions, which more properly belong to another place, and which ought to be well considered, for the most obvious reasons, some time previous to the study of either the persian or the sunskrit language. This publication, and every such hindoostanee work in the roman type, will answer the good purpose of confirming the accurate pronunciation of

those learners, who are otherwise very apt to lose it from the day they commence reading the language in the naguree or persian writing only. The points, ?!, ;: and . which have been carefully preserved in the stories, will moreover enable the reader to repeat the whole with due emphasis and the proper pauses, without which no man can read or speak hindoostanee with adequate effect.

When I reformed the naguree type, nearly twenty years ago, that it might assimilate completely with the persian letters, and thereby preserve the due pronunciation of the hindoostanee, though very sanguine on this head, I must confess, that I did not then expect all the success, which has subsequently attended my labours in that quarter, I have therefore very naturally persevered here in the same system, though applied to a more perfect fount of naguree types, cast in this country for Dr. Wilkins, with various improvements by that eminent orientalist, which in fact constitutes the dewu naguree, or divine writing of the sunskrit, applicable enough, with the various modifications I formerly introduced, to the hindoostanee, and consequently adopted in this volume, in preference to that imperfect typography which was employed in the former editions of the orthoepigraphical ultimatum and hindee story-teller.

REMARKS on the LETTERS in succession.

७ to १० inclusive are by the hindoos deemed vowels, something in the same perverse style, whence *u*en is termed a consonant, and they are not worthy even of so much notice in this place, as it has received in the foregoing sheets.

१५. is the nasal *ṇ*, or uncooswaru, when, strictly speaking, not followed by *k*, *g*, *ch*, *j*, *t*, *d*, *t*, *d*, *p*, *b*, but it has occasionally rather the power of *ng* than *ṇ*, in words like *sunṣkṛit* or *sunṣkṛit*; in the *naguree*, though properly the vocal nasal *uṇ* of the synopsis, page xxiii, it commonly usurps the various places of २१, २६, ३१, ३६, and ४१, as *rung*, *runj*, *samp*, and *lumba*, &c. are generally written so रंग रंज सांप लंवा instead of the रङ्ग रञ्ज साम्प लम्बा &c. agreeably to the rigid rules of writing.

१६. in *sunṣkṛit* rather *uḥ*, but the inspire here generally expires in the prolation of *hindostanee*, leaving the *u* alone to take care of itself, and probably on the same grounds with the *persi-arabic* final *ṣ* *mukhfee*, *concealed*, or mute *h*, which often is, properly speaking, the mere substitute for the *u* so placed. This is the visible form of the short vowel, termed *bisurgu*,

THE NAGUREE ALPHABET.

Numbers.	Letters.	Names.	Powers.
१	१ : अ	u	ulcer.
२	२ ा आ	a, viz. u, u	all.
३	३ ि इ	i	ill.
४	४ ी ई	ee, viz. ii	eel.
५	५ उ	oo	wool.
६	६ ू	oo, viz. oo	cool.
७	७ ऋ	ri	rill.
८	८ ॠ	ree	reel.
९	९ ॡ	li, lri	lilly.
१०	१० ॢ	lee, lree	lee, pronounced lree.
११	११ ए	e	ere, air.
१२	१२ ऐ	ue, ui, uee	guile, eye, buy.
१३	१३ ओ	o	old.
१४	१४ औ	uo	our, uor.
१५	१५ ं अं	ṇ	sans. v. ३१ & cxiv.
१६	१६ ः अः	u, uḥ.	us.

each being equivalent to our own roman letters, in the several english words—

REMARKS *continued.*

and is used in hindoostanee, like the final mute ॡ . mukhfee, in ۲۲ purdu परदः with little or rather no aspirate power whatever ; still in sunskrit it must be granted, that the inspiration may frequently be evident enough, though lost in the derivative dialects.

१७. with the inherent short vowel of every consonant, rendered visible by no. १ prefixed or १६ as a final affix, and in all situations having the shortest possible sound of a in *all*, which would be the *ul* of *ultra*, u of *us*, never the yoo of *use*, the oo of *bull*, nor the french u in *perdu*, but the true english u, which must soon be as evident as the sun at noon-day to every man not intellectually blind : ku (ku-kar) leaves the *name* and *power* of k almost as consistent with each other, as *these* are in the vowels u, a, before described ; whence the learner is not distracted *ab initio* with certain sounds in naming the consonants which commonly have no sense whatever, either in greek, hebrew, or arabic, and should be discarded accordingly from every rational system, as I have done in my alphabet, even with the more significant *kar* in question.

३१. this is a most extraordinary nasal, and like २१ and २६ may well be considered a superfluous shadow of the same substantial letter

THE NAGUREE ALPHABET *continued.*

Numbers.	Letters.	Names.	Powers.
१७ 17	क क	ku	kirk.
१८ 18	ख ख	khu	kir-khill.
१९ 19	ग ग	gu	dog.
२० 20	घ घ	ghu	do-ghead.
२१ 21	ङ ङ	ngu	sing, sink.
२२ 22	च च	chu, tshu	church.
२३ 23	छ छ	ch _h u, tsh _h u	chur-chhill.
२४ 24	ज ज	ju, dzhu	judge, juj.
२५ 25	झ झ	j _h u, dzh _h u	judge him, ju-j _h im
२६ 26	ञ ञ	nu	change.
२७ 27	ट ट	tu	nut.
२८ 28	ठ ठ	t _h u	nu-t _h ook.
२९ 29	ड ड	du, ru	dub, bud.
३० 30	ढ ढ	d _h , r _h	aspirated d, r.
३१ 31	ण ण	nu	sand, v. cxix.
३२ 32	त त	tu	tube.
३३ 33	थ थ	t _h u	ho-t _h ead.
३४ 34	द द	du	dupe.
३५ 35	ध ध	d _h u	go-d _h ead.
३६ 36	न न	nu	noon.

in their initial, medial, and final forms, expressive of u, a, &c. all respectively under the significant names of u-kar, a-kar, ku-kar, the k maker, &c.

each being equivalent to our own roman letters, in the several english words—

REMARKS *continued.*

३६, often attenuated to १५, or *vice versa*; while this last may be called rather a slighter nasal than the ng, nk, of most tongues, as *sans*, *bon*, are not quite sang, bong, see page cxix.

४१ and ३६ are labial and dental nasals in their own independent form for initials, medials, or finals, where their sound is not affected by their affixed consonants; even in this state, they are still very apt to change, as *napna*, *mapna*, *to measure*, and *nam*, *naṇw*, *a name*.

४२. properly the semivowel consonant *y* of *yore*, but though introduced to prevent the hiatus of vowels, it often becomes itself *e*, and *vice versa*.

४३. some of these forms are introduced with quiescent letters preceding it as *kr*, *dr*, or after the *r*, as in *rk*, *rg*, and the symbol is then denominated *reph*, thus avoiding the *kur*, *dur*, *ruk*, *rug*, of *kr*, &c.

४७ and ५०. are equivocal and compound. see ४६ and १८.

५०. this last so much resembles ४७, and our own absurd *x*, or *x*, as the hard and soft *c* preposterously joined, that it may easily be dispensed with entirely, in the hindooostanee at least.

५१. this, though evidently a compound of २४ and २६, is sometimes reckoned an alphabetical symbol like the rest, with the power of

THE NAGUREE ALPHABET *continued.*

Numbers.	Letters.	Names.	Powers.
३७ 37	प	pu	up.
३८ 38	फ	phu	u-phill.
३९ 39	ब	bu	tub.
४० 40	भ	bhu	tu-bhoop.
४१ 41	म	mu	mama.
४२ 42	य	yu	young, yung.
४३ 43	र	ru	rural.
४४ 44	ल	lu	lull.
४५ 45	व	wu, vu	wine, vine.
४६ 46	श	shu	shillishalli.
४७ 47	ष	shu, k _h u	sh, k _h .
४८ 48	स	su	silly, sally.
४९ 49	ह	hu	ha ! aha !
५० 50	क्ष	ch _h u, k _h u	kshu, ch _h , k _h , ksh.
५१ 51	ज्ञ	gn	digne, french.

in their initial, medial, and final forms, expressive of u, a, &c. all respectively under the significant names of u-kar, a-kar, ku-kar, the k maker, &c.

each being equivalent to our own roman letters, in the several english words

From १७ to ४१ the five classes of consonants, named ku-vurgu, chu-vurgu, tu-vurgu, tu-vurgu, and pu-vurgu, are each closed by the . after their appropriate nasals ngu, &c. but the remaining two divisions, being composed of semivowels and compound, equivocal characters, do not seem to have any peculiar designations, like the former, though they might be styled yuvurgu, wuvurgu.

REMARKS *continued*.

gnyu, but so difficult that very few of the natives can pronounce it well. The french, and even we, may form some idea of it from the combination gn in ignorance, reign, &c. but although the words gnyan, jugn, agnya, be seldom if ever pronounced so, in ordinary discourse, there can be no harm whatever in denoting this letter orthographically by the combination gn, since the nasal will generally be dropt and the sound of the g left alone to speak for itself, whence those examples will become naturally enough gyan, jug, agya, or in hindée uggya.

୭, ୮, ୯, ୧୦, ୧୧, and ୧୨. are characters which so seldom occur in their appropriate forms, that they might have been all omitted, with very little detriment to the vulgar tongue, were it not an object of some moment here also to preserve the alphabet in its original state, for the sake of those intended sunskrit scholars, who may wish to commence their oriental career with the hindoostanee. They certainly have the same right to expect all possible accuracy in this respect, that the arabic students can desire in the other, I have therefore endeavoured, as far as in my power, to form a scheme, that will accommodate both parties, and embrace the most of the arabi-persic and sunskrit abecedarian rules, that are also admissible in the popular language.

REMARKS *continued*.

The whole string of nasals are often mere stationary forms of the same sound, in some measure affected by the nature of the letter which follows them, in words like bank, rung, panch, runj, bant, sand, bund, dant, samp, lumba, any other discrimination is therefore superfluous here, and has been avoided accordingly, with the exception of words like नारायण narayun, गणेश gunesh, &c. in which the affected sound of न ण would puzzle even the nasal prowess of a frenchman.

PREFIXED OR INITIAL VOWELS.

अक आक इक ईक उक ऊक ऋक् ॠक्
uk, ak, ik, eek, ook, (rikri, reekree,

लृक् लृक् ऐक ऐक ओक औक
(lrikri, lreekree,) ek, uek, ok, uok.

uk, ak alone, from the inherent vowel of every consonant, might become uku, aku, were the final u not annihilated by position only as effectually as in our bob, bud, which nobody calls bobee, budee, but a childish abecedarian not aware of the quiescent b, d, by position having lost the power of their mere names bee, dee, as consonants. uk, &c. with the affixes inserted in page cxx, may become successively uka, uki, ukee, ukoo, ukoo, and so on to ukuo, like the four above, within a parenthesis to de-

note their little worth, and both their forms at once.

AFFIXED OR MEDIAL AND FINAL VOWELS.

—:	।	ि	ी	ु	ू	े	ै	ो	ौ
u,	a,	i,	ee,	oo,	oo,	e,	ue,	o,	uo,
कः	का	कि	की	कु	कू	के	कै	को	कौ
ku,	ka,	ki,	kee,	koo,	koo,	ke,	kue,	ko,	kuo.

The two specimens above will serve as examples for all the vowels, ॡ, ॢ the equivocal ॡ, ॢ not excepted, either prefixed or affixed to any other consonant, it cannot therefore be necessary to exhibit the whole series here, when it is considered, that books like the present are not intended for the instruction of mere children, who are often ridiculously forced to ring the endless changes of varying syllables for months together, before they can proceed one step farther in learning even their own vernacular tongue. At all events, every scholar in India, after seeing the above, can order his moonshee to write out for his own use, a complete scheme of every possible combination, should he find it useful in the commencement or prosecution of his studies, after reaching that country.

The hinduwee system of sounds corresponds, on the whole, much better with the roman, than the persian and arabic, whence the great trouble which the letter ॡ gives both us and the

hindoo to express it properly as a consonant or indeed to conceive how it can be esteemed so, by any person having our occidental notions of vowels, which *u*en certainly does appear, to all intents and purposes, in our and the hindoo's alphabets, I have therefore made a dot below answer all the purpose of converting the naguree *ukar*, &c. to *u*kar, *a*kar, and so on.

The annexed short view of the sunskrit theory of literal combination may be of service to the reader, in the study of that curious language ; and, as it both illustrates and confirms my own orthoepigraphical system very satisfactorily, it never can be deemed misplaced in these sheets, by any real oriental scholar.

A very superficial glance at this analytical scheme of the vowels, will demonstrate, that there are only three simple vocal elements in the naguree, viz. *u*, *i*, *oo*, so far exactly corresponding with the short vowels in the persi-arabic, *u*, *i*, and *oo*. This is not the only coincidence observable in the elementary part of such different languages, for we may also perceive, that both the visible and inherent *u* of the naguree, like the arabic *u* or *u* forms the basis of all the long or compound vowels and diphthongs, viz. *a*, *o*, *oo*, *uo*, *e*, *ee*, *ue*, none of which can occur initially without the *ulif* or *humzu*, any more than the short vowels, in this last alphabet.

The following are the most useful and common compound letters to be met with in the naguree, the number of which has been reduced as low as possible, from the difficulty of casting so many types, and the little inconvenience which their want can occasion in reading hindoostanee in the naguree character, provided we adopt the expedient, hereafter recommended, when indispensable.

COMPOUND LETTERS.

क	त	क्र	क्य	कम	कस	ग	च	च्य
kk,	kt,	kr,	ky,	km,	ks,	gr,	chch,	chy,
छ	ज	त्फ	त्म	ज	त	त्र	द	द
chhy,	jj,	tph,	tm,	bj,	tt,	tr,	dg,	dgh,
द	द	द	द	द	द	प्र	ल	ब
dd,	ddh,	dm,	dr,	dw,	ww,	pr,	pl,	br,
भ	म	ल	य	व	श	श	ष्ट	ष्ट
bhr,	mr,	ll,	wy,	wr,	sch,	sr,	sḥt,	sḥth,
ल	य	स	स्त्र	ल	ह			
shl,	shy,	sr,	str,	hm,	hy.			

The number may be encreased, almost ad libitum, with considerable trouble and expense for types, without producing any adequate advantage. We must confess, that this department of the naguree is neither the most plausible nor convenient in appearance or effect,

though it undoubtedly is the natural consequence of the very best part of the whole system of letters and sounds, viz. the inherent u of every consonant. The word रसम thus written, will be read and pronounced rusum, which can be prevented in naguree in these two various ways, रस्म or रस्म

The last is, in my opinion, by far the best, and being already known to the hindoos, under the name of hulunt or husunt, equivalent to the arabic sakin, it may be adopted accordingly, wherever the inherent medial u is lost in naguree, and when we have no compound letters or types ready made to express this accident ; thus by writing burtun so बर्तन it cannot be mis-called burutunu, because r is hulunt by notation, and n by its final position becomes hulunt also ; which, in the common style of writing, would often be better marked by the ॠ after the consonant only.

These double and triple letters may yet prove very satisfactory to beginners, as they constitute the only real difficulty in reading the character, which has this peculiarity of being as readily forgotten, as acquired, unless the knowledge of it be preserved by constant practice. Advantages, too often in this world, are exposed to concomitant evils, and in no instance can this

remark be more applicable than the present, and as every consonant in naguree is always presumed to possess the inherent vocal power *u*, on which its own utterance depends, it is obvious enough, that though the literal saving must be immense, the inconvenience is almost equally great. In such a scheme any person will perceive, that a consonant closing a word or preceding a vowel, naturally loses the inherent power of *u*, and that *bad* need not be read or written *bu a du*, because by the last mode we would be needlessly confounding the name and the power of a letter together. The difficulty is to show, that *u* is lost, when two consonants commence or close words like शब्द प्रान गर्म shubd, pran, gurm, which if written thus, शब्द परान गरम the learner would be fully justified in reading them shubud, puran, gurum, as the vulgar do, who are too apt to pronounce all such words in that manner.

- When two different consonants meet, merely as the boundaries of separate syllables, or when one is repeated, there is little fear of the intermediate *u* being sounded by the reader ; I have therefore often preserved each consonant distinct, that we may thereby avoid too many compound letters.
- दुवधा doobdha, पक्का pukka, thus written,

• can hardly be read—doobudha, pukuka; though to obviate the chance of this even, these also might be exhibited so, दुब्धा पक्का for दुब्धा पक्का

Although many points of inferior consideration are much simplified and improved in our course through both the preceding oriental alphabets, particularly the mode of exhibiting the u ع and the compound naguree consonants given above, it will nevertheless be necessary to contrast them more immediately with the roman symbols, that the whole three may be harmoniously blended, if possible, into one complete philosophical synopsis of letters and sounds, best calculated to convey a just idea of the hindee-roman orthoepigraphical ultimatum, the grand object of inculcation in this work, but how far I may reach perfection, in this renewed attempt to attain it, would be presumptuous in me to affirm, even in the presence of very incompetent judges of the subject, either from their extreme ignorance, or from that profundity of classical knowledge in oriental literature, which disdains to recognise the cultivators of vulgar and vernacular tongues, as beings within the pale of their own more recondite circle of arts, science, and erudition !

When we look back to the naguree system,

we shall observe in it much topraise, and not a little to blame, in various instances, where refinement predominates over the facility and simplicity that ought ever to prevail in the very threshold of learning. While the analysis of the vowels exhibits great ingenuity respecting their sounds, there is not much consistency or elegance visible in their various formations, though this seems to have been an object in view of the first inventors ; but how they came to consider e a compound of u and i, or o resolvable into u and ∞ , neither the powers nor forms of these symbols seem to indicate very satisfactorily to me, whatever other philologers may think of the matter ; at the same time I must admit, that the shortest possible note of e terminates in i, as that of o does in ∞ , agreeably to evident principles in the oriental alphabets, most current in Hindoostan.

Had the ten aspirated consonants, peculiar to the naguree, been discriminated by some uniform mark of aspiration, the scheme would perhaps have been too easy for the wily purposes intended by those who thus disguised a more ancient tongue, under the cloak of divine inspiration, thrown over every consonant which could well assimilate with this curious device of adding ten new characters, by one bold stroke,

to the older alphabet. Were no other proof to be found, this difficult and extraordinary innovation is quite conclusive against the sunskrit and devu naguree being the language and letters of any other gods than the sovereign priests, who have ruled the roast among the submissive hindoos, from time immemorial to the present day, after having subjugated aboriginal nations and languages to sacerdotal sway, so absolute that it has become almost impossible to ascertain who those ancients really were, or what intellectual progress they had previously made as human beings, in the remote ages of antiquity. It is rather remarkable that the sunskrit always affects the most difficult of the labials, preferring v, to w, b, while it has, with the same breath, discarded f entirely to make way for the aspirated ph; hence every learner should be aware, that vurgu, wurgu, burgu, and all such words, are only *refined* or vulgar modifications of the same sound, occasionally extending to o, thus dev, dew, deb, de, o, de, ota, a divinity, deus, devs, deity, theos, dewu, devu, divine, &c. all seem to have one common primitive source, which we now find an arduous task clearly to trace, among either the living dialects or dead languages of mankind. The dewu naguree character is, on the whole, a heavy, square,

black letter, resembling in these points the hebrew and saxon; it seems, nevertheless, to be the ground work of all the alphabets existing among the hindoos, differently modified, improved and arranged in the particular provinces or kingdoms of india, even where the greatest deviations have occurred: these, in general, will be found to depend on the same species of conversion, reversion, and configuration already remarked on a similar theme in pages cvi and vii, whence the rapid acquirement of any abecedarian scheme, must keep pace with a dexterity in examining its constituent elements, in every possible position. I have been assured that the natives of java do not acknowledge the aspirated portion of the naguree, and from this alone I am induced to conclude that the javanese possess the oldest alphabet, unless indeed they have had sense sufficient to subject their literal nomenclature to a radical reform of all its abuses and superfluous eccentricities, after being established in that delightful island. Be this as it may, there is no doubt that a correct knowledge of the devu naguree, as well as of the sunskrit, paves the way for every person becoming, from time and circumstances, an oriental polyglot, who will nevertheless find it almost invariably his local interest and duty to start,

from the first in such a career, as an expert colloquial hindoostanee scholar – a truth so glaring, that, in contrast with all other eastern accomplishments, he who runs may now read and perceive it as distinctly as the sun in a cloudless sky by day, or the moon when shining in her meridian splendour at night.

From the congeniality of sounds and the conformity of symbols in all languages, numerous changes, corruptions, and irregularities have taken place, which would otherwise prove inexplicable, and it requires no small share of etymological acumen to develope even those proximate and remote causes, from their real origin down to the various effects produced on human speech in every clime; nor can it be less difficult when we have to prosecute such researches through the meandering streams of national propensities, taste, and fashions, often diversified in their course by the individual interests, whims, and caprice of leading men or bodies in any state, few of whom, however, have evinced much ability or inclination to simplify alphabets so far as to reduce them to the level of ordinary capacities, without more labour and pains than the bulk of society can well spare for the most limited literary pursuits. Whatever policy there may have been in throwing formidable obstacles

in the very first step to useful knowledge, the present age does not consider the artifice too consistent with common honesty, and it is perhaps reluctantly brought to confess, that ignorance is so prolific of crime as to leave us to the choice of two evils; but, guided by a liberal prudence, the probability is we have actually chosen the least, namely to enlighten the heathen world and our own countrymen, who still sojourn in darkness and in the shadow of death, with the glad tidings of religious and political salvation, through the medium, at the same time, of the english tongue.

Though the reader must, ere now, be tolerably conversant with the oriental numerical figures, he will not be the worse for seeing them once more contrasted with our own digits, the comparative view of which alone must reflect considerable light not only on the four, five, or ten fingers being the foundation of those quaternal, quinternal, and decimal modes of counting practised by different nations, but it will also illustrate that the several signs for one, two, &c. which have been generally adopted for this purpose, both as the letters i, v, x, and 1, 2, 3, &c. are more significant in their hieroglyphical forms than superficial observers will allow.

To render all the three sets of figures imper-

ceptibly more familiar to every hindoostanee abecedarian, I have substituted them in the remarks for the letters of each alphabet, and having commenced with our 1, 2, 3, for the persi-arabic symbols in succession, the hindoostanee may be now discriminated by the persic ۱-۲-۳ in the same manner through a series which, though apparently much more numerous than its component parts, can hardly be considered in the same ratio difficult of acquisition.

It is now time to insert at full length in the subsequent pages, the hindoostanee orthoepigraphical alphabet, or a comparative sketch of the hinduwee, farsee, urubee, and roman alphabets; the whole properly modified, systematically blended together and accommodated to the hindoostanee, for the use of such oriental scholars as may wish to learn the persian and naguree, or to extend this consistent scheme, on similar principles, to any other tongue, and at the same time attain the popular language of Hindoostan, by the shortest, and for them the most pleasant, path to an acquisition so necessary and useful to every resident in british India, who has any connection or transactions with its various inhabitants, in a domestic civil, commercial, political, military, medical, naval, statistical, legal, or clerical capacity.

HINDOOSTANEE ORTHOEPIGRAPHICAL ALPHABET.

Numbers.	Persi-Arabic and Nag.	Names, Pow., and Substitutes.
1	۱ ۹ ۱۱ ا ا	अः u ă, a, uh.
2	۲ ۲ ۱۲ ا ا	अं un ăn, an.
3	۳ ۳ ۱۳ ا ا	अ u u, a ɛu, &c.
4	۴ ۴ ۱۴ ا ا	आ a ā, â, a, au.
5	۵ ۵ ۱۵ ا ا	आं an ān, ân.
6	۶ ۶ ۱۶ ا ا	आ a a, ɛa, &c.
7	۷ ۷ ۱۷ ا ا	आ a a muqṣooru.
8	۸ ۸ ۱۸ ا ا	आ a a invisible.
9	۹ ۹ ۱۹ ا ا	ओ o o.
10	۱۰ ۱۰ ۲۰ ا ا	ओं on on, on, on.
11	۱۱ ۱۱ ۲۱ ا ا	उ u ōō, u.
12	۱۲ ۱۲ ۲۲ ا ا	उं un ōōn, &c. un.
13	۱۳ ۱۳ ۲۳ ا ا	उ u ōō, u.
14	۱۴ ۱۴ ۲۴ ا ا	उ oo ōō, oo, &c.
15	۱۵ ۱۵ ۲۵ ا ا	उ oo oo, û, ū, ou,
16	۱۶ ۱۶ ۲۶ ا ا	उं on oon, ûn, &c.
17	۱۷ ۱۷ ۲۷ ا ا	उ oo oo, ɛu, &c.

Hindoostanee Orthoepigraphical Alphabet continued.

Numbers. Persi-Arabic and Nag. Names, Pow., and Substitutes.

18	۱۸ ۹۵	و اؤ	औ uo	ou, au, ow.
19	۱۹ ۹۶	و اؤں	औं uon	oun, &c.
20	۲۰ ۲۵	و	व w, v	w, v.
21	۲۱ ۲۹	بو	अव nw	nw.
22	۲۲ ۲۲	و see ۱۳	व w	w, ẇ.
23	۲۳ ۲۳	ی اے	ऐ e	ê, é, ai.
24	۲۴ ۲۴	ی ایں	ऐं en	en, eṅ.
25	۲۵ ۲۴	ا	इ i	i.
26	۲۶ ۲۶	ں	इं in	in.
27	۲۷ ۲۷	ع	ی i	i, ei.
28	۲۸ ۲۵	د	ی i	e.
29	۲۹ ۲۶	ی ای	ई ee	ī, î.
30	۳۰ ۳۵	یں	ईं een	in, &c.
31	۳۱ ۳۹	عی	ईं ee	ee, eė, &c.
32	۳۲ ۳۲	ای یی	ऐ ue, ui	y, i, ai.
33	۳۳ ۳۳	ئیں اؤں	ऐं uen	yn, &c.
34	۳۴ ۳۴	ی ی	य yu	y.
35	۳۵ ۳۴	یں	यं yun	yun.

Hindoostanee Orthoepigraphical Alphabet continued.

Numbers. Persi-Arabic and Nag. Names, Pow., and Substitutes.

36	۳۶ ۳۶	ه هـ	ह hu, u	h, uh, eh.
37	۳۷ ۳۷	ه هـ	हं nh	nh, nh.
38	۳۸ ۳۸	ح ح	ह hu	h, 'h, &c.
39	۳۹ ۳۹	ش ش	ष shu, k, hu, h.	
40	۴۰ ۴۰	ا ا	अः uh, hu, h.	
41	۴۱ ۴۱	م م	म mu	m.
42	۴۲ ۴۲	ب ب	ब bu	b.
43	۴۳ ۴۳	پ پ	भ bhu	bh.
44	۴۴ ۴۴	پ پ	प pu	p.
45	۴۵ ۴۵	ف ف	फ phu	ph.
46	۴۶ ۴۶	ف ف	फ fu	f.
47	۴۷ ۴۷	و و see ۲۰	व vu	v.
48	۴۸ ۴۸	ن ن	न nu	n.
49	۴۹ ۴۹	ن ن	अं nu, ngu, n, n, n, ug.	
50	۵۰ ۵۰	ن ن	ण nu	n.
51	۵۱ ۵۱	ا ا	न un	n.
52	۵۲ ۵۲	گ گ	श gn	g
53	۵۳ ۵۳	ل ل	ल lu	l.

Hindoostanee Orthoepigraphical Alphabet continued.

Numbers. Persi-Arabic and Nag. Names, Pow., and Substitutes.

54	۵۴ ۴۸	لی لیل	लृ ऋ	li, lee l
55	۵۵ ۴۹	ر	र	ru r.
56	۵۶ ۴۹	رری	रृ ऋ	ri, ree r.
57	۵۷ ۴۹	د or ر	उ ड	du or ru. d, r, ḍ, ṛ.
58	۵۸ ۴۹	د or ر	ढ ढ	ḍhu, ṛhu. dh, rh, &c.
59	۵۹ ۴۹	ت ت	ट	tu t, ṭ, &c.
60	۶۰ ۴۹	ته	ठ	tḥu th, &c.
61	۶۱ ۴۹	ط	त	tu t.
62	۶۲ ۴۲	د	द	du d.
63	۶۳ ۴۳	ده	ध	ḍhu dh.
64	۶۴ ۴۴	ت ت	त	tu t.
65	۶۵ ۴۴	ته	थ	tḥu th.
66	۶۶ ۴۴	س س	स	su s.
67	۶۷ ۴۵	ص ص	ष	ṣu ṣ.
68	۶۸ ۴۵	ث ث	स	su s.
69	۶۹ ۴۹	ش ش	श	shu sh.
70	۷۰ ۵۰	ش ش	ष	sḥu, ḳhu. sḥ, ḳh.
71	۷۱ ۵۹	ز ز	ञ	zu z.

Hindoostanee Orthoepigraphical Alphabet continued.

Numbers. Persi-Arabic and Nag. Names, Pow., and Substitutes.

72	۷۲ ۹۲	ض ض ض	ज़ zū	z.
73	۷۳ ۹۳	ظ ظ	ज़ zū	
74	۷۴ ۹۴	ذ ذ	ज़ zū	
75	۷۵ ۹۵	ژ ژ	ज़ zhu	zh.
76	۷۶ ۹۶	ج ج ج	ज ju	j.
77	۷۷ ۹۷	ج ج	झ jhu	jh.
78	۷۸ ۹۸	چ چ چ	च chu	ch, tsh.
79	۷۹ ۹۹	چ چ	छ chhu	chh, tshh.
80	۸۰ ۱۰	ک ک ک	क ku	k.
81	۸۱ ۱۱	ک ک	ख khu	kh.
82	۸۲ ۱۲	خ خ خ	ख khu	kh.
83	۸۳ ۱۳	گ گ گ	ग gu	g.
84	۸۴ ۱۴	گ گ	घ ghu	gh.
85	۸۵ ۱۵	غ غ غ	ग ghu	gh.
86	۸۶ ۱۶	ق ق ق	क qu	q, k, k.

The learner must not be discouraged by the apparently tremendous number of symbols here, because, after all, they do not exceed the numerical amount of our own letters, when we

include that endless string of useless combinations, under diphthongal forms, with the power of simple vowels only, and the equally absurd multiplied sounds of both single vowels and consonants, which disgrace our occidental systems of orthography in a higher degree than the oriental, though we must confess, that the very best of the whole, the naguree, is bad enough, in a variety of instances; and the persi-arabic is still worse.

After minute inspection, and a comparative glance at the preceding alphabets, the scholar will gladly perceive, that the eighty-six characters enumerated here will, as far as their mere form is concerned, dwindle to sixteen, twenty, or twenty-five at most; and in respect of distinct practical sounds, the aggregate cannot much exceed thirty; though, in a fair orthoepigraphical view of them, for a tripartite tongue like the hindoostanee, it is almost impossible to exhibit all its literal elements within a smaller compass than the four score and six, to which I have been obliged, for various reasons, to extend them. In the subsequent remarks we shall notice those objects only which escaped us before under their respective alphabets, and such other particulars as would probably have appeared premature any where else.

REMARKS.

Considering the reiterated comments that have previously been made on almost every letter in the hindee-roman, persi-arabic, and naguree alphabets, to which an attentive retrospection must still be requisite from those scholars who are determined to become masters of this elementary theme, my strictures on the three systems conjoined shall be made as brief as possible, and merely with the intention of noticing those particulars only that have hitherto been entirely overlooked or partially neglected.

A studious revisal of these subjects is the more essential, because nothing will accelerate the student's real progress so much as an early discrimination of words into hinduwee, farsee, and urubee, which can in general be done by adverting properly to the alphabet of each language separately. All words that have bh, kh, &c. ^١d, ^٢t, ^٣r, ^٤h, ^٥h, ^٦l, ^٧r, must be exclusively hinduwee; those wherein ^٨ch, ^٩p, ^{١٠}zh, ^{١١}g, ^{١٢}e, ^{١٣}o, occur cannot be urubee, while such as have ^{١٤}s, ^{١٥}s, ^{١٦}h, ^{١٧}kh, ^{١٨}z, ^{١٩}z, ^{٢٠}z, ^{٢١}z, ^{٢٢}zh, ^{٢٣}t, ^{٢٤}a, ^{٢٥}a, ^{٢٦}u, ^{٢٧}i, ^{٢٨}o, and ^{٢٩}f, ^{٣٠}gh, ^{٣١}q, never are hinduwee; and if to these be added a knowledge of certain roots and ramifications from the arabic table, the discriminative faculty here recommended will be greatly improved.

Marking the roman letters with dots below

obviates all that confusion which, with i, &c. must occur, were the dots above, and on the whole it thus becomes quite easy to be *orthoepigraphically* accurate in Ms., which is often very essential, in preparing works for the press.

To aid the writer's memory, as much as in my power, and at the same time to shorten his labour in every respect, I have discriminated the most common letters, which require dots, with one, two, three, in exact proportion to their frequency of occurrence in the language, but as three ... would be troublesome, I have run them at once into a line so - . In illustration of this system, I have only to add, that \vee^r of my abecedarian series in page cxxxvii, being most common, is $\underset{\cdot}{z}$, \vee^w the next becomes $\underset{\cdot\cdot}{z}$, and \vee^c the least used of the whole, is expressed by $\underset{\cdot\cdot\cdot}{z}$, while the $\underset{\cdot}{j}$ is represented simply by $\underset{\cdot}{z}$, its correlative symbol, in which no mark is required.

From this slight alteration of figured, italic and other arbitrary types, to $\underset{\cdot}{d}$, $\underset{\cdot}{t}$, &c. the learner will moreover perceive, that the naguree and roman characters, are now more on a par with each other, than they ever were before, which is also a consideration of some moment to a beginner.

The positional nature of the long and short vowels will be readily ascertained by the follow-

ing examples in both the oriental characters, especially as initials :—

S. ab. adv. now — *P. ab. s.m. Water*. *P. aridare. pref. Within*.

اب अब *ub*, آب آب *ab*, اندر اندر *undur*,

crār, s.m. Confession, avowal. II. ud. from dem. Station. S. imār. s.m. Fair,

اقرار اقرار *iqrar*, اس *os*, ایمان ایمان

af. S. tūchā. adj. High, tall, land. S. ek, adj. One; only. II. ol. s.f. Deer

اوس اوس *os*, اونچا اونچا *ooncha*, ایک ایک *ek*, اوس

aur, conj. And, also; adv. More. II. aiśā. adj. Each, the other, so. — S. hēl arhetu

اوس *os*, اور اور *uor*, ایسا ایسا *uesa*, هیت

Meaning object. A. tā'arrinnul s.m. Meditation. S. sā'itū. adj. Invisible,

هیت *hē ut*, تامل تامل *tu ummool*, ساؤل

Arabic (verb). A. tā'id. s.f. Aid. A. Dā'id. m. prof. Name of a Prophet, David.

سائل *sa'il*, تاید تاید *ta'eed*, داؤد داؤد *da'ood*,

ada, s.m. Tortoise, a screw. P. dī. adj. Three. S. trā'it. s.f. Kind of music

پردہ *purdu*, سی *si*, رای رای *ra'ee*, کھاو

II. S. Khāu, 2

کھاو *kha'oo*, کاو *ka'o*, جاکو *ja'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

کاکو *ka'oo*, کاکو *ka'o*, کاکو *ka'o*, کاکو

II. S. Khāu, 2

in our sense of the word at all, nor do they feel the want of those literary grandees for any useful purpose, while we still consider them quite indispensable in both printed and written works, though not so much in vogue as formerly, when every noun almost claimed a large initial for itself.

۱ has no less than four representatives in persi-arabic, with two in naguree, and unless when initial or final, it is, from the inherent nature of this character in every consonant, altogether invisible, while in the former, as a final, we can perceive it only through the medium of . ۛ

۲ exhibits the above merely in a nasal form, but rarely used.

۳ the ۛ under the influence of ۛ u only, which sufficiently explains ۛ-ۛۛ-ۛۛ-ۛۛ- and ۛۛۛ progressively affected by the remaining long and short vowels ۛ for ۛ, i, &c. in the name of this letter as ۛin, ۛen, the eye, the diphthongal sound is well expressed by its component parts ۛ and e, i, ee, here; an observation applicable to the ۛo, ۛoo, of ۛorut, &c. also. ۛ and ۛ are explained below.

۴ to ۛ comprise various forms of a, simple, nasal, and defective, or restricted to the eccentric figure it cuts under ۛ and ۛ two anomalies

for which we have substituted the $\underset{.}{a}$, $\underset{.}{a}$, without meaning thereby to alter or impair their several sounds, unless where the $\underset{.}{a}$ becomes short enough to be denoted by $\underset{.}{u}$ as in page cix, q. v. also cx for the still more extraordinary $\underset{.}{u}$, unisonous nevertheless with u , $\underset{.}{u}$, and $\underset{.}{u}$, see $\underset{.}{s}$.

۹ is discriminated by the ۵ but the inflection plural of all nouns being formed by on , this mark \circ is not always required, as $\underset{.}{و}$, in this case suffices, thus noted by $\underset{.}{|}$ \circ the nasal on , which, like the others of this class an , en , &c. is of constant use in hindoostanee.

۱۳ and ۲۲, though written as full letters, lose half of their power in pronounciation, I have therefore lightened their head so $\underset{.}{و}$ whence $\underset{.}{خود}$ implies the short $\underset{.}{و}$ of $kh\underset{.}{و}$ d, self, and $\underset{.}{خواب}$ $kh\underset{.}{و}$ ab, has only half the sound of w ; sometimes so indistinct, that it is either hardly perceptible or entirely omitted. This anomalous symbol is termed *muḡdoolu*, meaning neither the vowel oo nor $\underset{.}{و}$ but $\underset{.}{و}$ between the long and short.

۲۰ has the vowel points to show it as the consonant or semivowel of wu , wi , $w\underset{.}{و}$. see ۴۷ and ۲۲ the oo , w , and v being all expressed by $\underset{.}{و}$ only.

۲۵ as the final u is expressed by $\underset{.}{.}$ so is the i ; thus, $\underset{.}{ک}$ is not kih but ki .

۴۸ possesses a sound between e, ee, and i, commonly called the humzu, e moolueyunu, which I have been compelled to exhibit as i̇ in azma, i̇sh, gha, i̇b, gha, i̇l, instead of the azma, eash, &c. formerly used, the e leaning more to i than ee in such examples, being in fact the equivocal ة in the shape of a letter, and influenced by the ِ but without the ِ below.

۴۹ deprived of the ِ or ة becomes the semi-vowel or consonant yu in verbal or syllabic initials, and is sometimes marked ۶ as in kya ۶ا &c. this furnishes the useful series yu, ya, yoo, &c. of page xxiv, which soon led me to exclude the eu that I first adopted in my large grammar to express yoo; eu being at best a very bad substitute for the sound required.

۴۲ in the naguree resembles ۴۰ so much that bu, wu, vu, are generally confounded by the illiterate hindoos, while their literati affect the v as often as possible.

۴۹ is the proper ghœnnu noon or nasal ڻ, see page cxii, distinguished by ڙ and ڻ when this becomes necessary in the persi-arabic.

۵۱ to ۵۶ inclusive shews the whole varieties of the letter j in the polished and rustic naguree to express the z, which has no place among the hindoos as a literal sound, and is consequently

corrupted by them to j, till they learn it as persian scholars, but z, ẓ, z̤, and z̥, are all pronounced alike by the natives of India, and we of course follow them in this respect rather than the arabs.

ʌ̌ in one point of view should have been expressed by ʌ̣̌ in the naguree, did not such words as ghoolam become goolam instead of ghoolam among the hindoos, who nevertheless very naturally change khan and khubur to ḳhan and ḳhubur, when unable to articulate those gutturals, which do not belong to their system of sounds.

ʌ̣̌ comes under the above class, and is generally confounded with the common k, from which, however, it will speedily be recognized by those who have studied my animadversions on q in pages lxi, lxii, if they will only try to prolate smoke, scum, muscle, musk, as if written smoqe, squm, musql, musq; in short the guttural series will soon be divested of every difficulty, by loud and reiterated efforts on the following concatenations, formed for this purpose only:—mukh mugh muq, lukh lugh luq, rukh rugh ruq, transposed after many trials from this easy combination to khum ghum qum, khul ghul qul, khur ghur qur, which may be closed with the persian sentence - khaqanee ghoolami to, and this

frequently repeated will imperceptibly modulate the smoothest english throat to the roughest possible tone, though at first starting the tyro may be rather alarmed with a nausea and suffocation, unless far enough from the north to put all apprehension on this score at defiance.

The literal substitutes enumerated in the foregoing pages include not only those which I originally used in my own works, from inexperience, choice, or necessity, when recourse was had to italics, numbers, ciphers, and various superfixes occasionally, but also embrace most of the devices of other orientalists, as these in general were either imitated from mine, or founded upon the principle of superior and inferior dots, though not in the simple, uniform, consistent plan, which has always been an object of great importance with me, in every hindoostanee publication; none of them, consequently, can be very obscure, when deciphered by the *ne plus ultra* scheme recommended in these sheets, nor will it be found a very arduous task to transpose all other modes into this method, now so universal in hindoostan. Consult pages lxxxvii, &c. Instead of the - which I place over the harsh دَ دَ تَ some writers substitute # and the natives of India prefer ٭ on such occasions; expedients not quite so simple as my own -

though equally expressive. The persi-arabic type employed here differs little from the best manuscript letters, except in د for و , and گ for ک but no printed alphabet can comprise all the eccentricities of the *shikustu*, or broken hand, so prevalent in the east.

The chief deviations from the naguree of my former publications will appear in the subjoined prospectus, and as they have been adopted by many of the native writers, who now follow my plan, their insertion here may do some good, and no possible harm.

व स य ह व्य च क ण ण ण ण व्य व रु रे रै

for آي اي اُو و کھ ظ ژ ز ذ دہ خ جھ چ ٹ ب

For the same reason, if I can procure the proper plates in due time, in illustration of both the persian and naguree script letters, they shall be inserted in this work, to enable all my pupils who may be anxious to write the two characters, during their studies in this country, to commence at once.

In page lxiv a reference was made to rules on the mutation of letters, for which I have not yet had so good an opening as the present, immediately after discussing the several alphabetical systems connected with the hindoostanee, which

being current over vast empires, kingdoms, principalities, and provinces, must be subject to many deviations in pronunciation from the more refined and correct language of the civil and military courts, capitals, or camps, to the rustic dialects in every county and district of Hindoostan.

If one word among us can be heard within this small island pronounced blud, blood, bleed, blœud, to express the arterial fluid alone, we may well be prepared for such changes among the vowels over a large continental portion of the globe; and when we, moreover, advert to the great transformation of consonants even, so near home as the *kirk* and *church*, with hundreds besides, we must not be astonished at similar effects, flowing from the same causes, abroad, especially where the inhabitants differ so widely, as the nations and tribes of british India do, in their laws, religion, descent, manners, and prejudices, on almost every subject.

The best preservative against the innumerable difficulties that must arise, from an extensive colloquial intercourse with the natives, in all circumstances and situations, will undoubtedly be a previous acquaintance with every probable permutation of letters, which can occur in any part of the Indian territories; and, for

this express purpose, I have selected what follows, as a copious and general specimen of the whole.

General rules for the mutation of letters.

1. The short vowels are all more or less liable to convertibility, not only with each other, but with long vowels and diphthongs also, especially when these are homogeneous. The long vowels are in like manner convertible among themselves.

2. Diphthongs on similar principles are interchangeable together, and with long vowels also; nay, they occasionally are permutable with the shorts, as already stated.

3. When a, o, or oo, e, ee, is followed by another vowel, l is either introduced or a considerable change generally occurs, by the two first becoming w, oo, v, and the last iy, y, or, in other words, these letters often become in ordinary discourse o, oo, e, ee.

4. The vowels and semivowels, nay, some of the consonants are met with interchangeable, particularly o, oo, w, for the labials b, &c. yu, v, i, and j, whence we may account for the absurd jumble of u, v, i, j, that still disgraces our dictionaries, and for the equally ridiculous name and form of double yoo, w, not half so

expressive as the hinduwee wu-kar, or wu-maker.

5. Independent of the permutability of semi-vowels and nasi-linguals among themselves, h, l, become s ; m changes more rarely to b, w, v, but ṇ and n are always reciprocating.

6. The consonants are more subject to change in their own immediate series, but a few even go beyond this, as j and g, ch and k, w and yu, ṭ and r, d, j, n, r, and z, s and kh.

7. w reduplicated, or followed by i, ee, is very often expressed as v ; a sound which the illiterate in India seldom acquire, though familiar enough to the learned pundits and dandies of the different capitals, who either are or affect to be more profound scholars than the rural gentry.

8. One curious vowel consonant, viz. ẏin, is generally lost in the diacritical point or vowel on, before, or after it, among those who speak hindoostanee, without adverting to the original power of this most equivocal and perplexing letter, which we and the hindoos, from the nature of our abecedarian system, must regard as a vowel, though the arabs consider it always as a consonant. Were I to hazard a conjecture on the articulation of ẏin, it would be, that the tongue modulates the vowels, under the influ-

ence of this extraordinary letter, almost in the very way by which our common k is transformed to q, described in page xciv, whence a, æ, &c. might be termed guttural vowels compared with the common a, &c.

9. Such changes as do not fall under the above rules must be treated rather as anomalies, to be acquired by extensive practice hereafter, than as objects worthy of much attention now; some of them, in fact, depending on the ignorance, affectation, or presumption of the natives, who frequently are desirous of appearing profound adepts in the hindoostanee, by introducing the nasal n, or giving the common letters k, g, w, j, s, the more recondite sound of kh, gh, v, z, sh, where these do not exist, in the words thus murdered, to so little purpose.

Examples of the above rules.

1. ^{hurn}hurn, ^{hirn}hirn, *a deer*; ^{nimuk}nimuk, ^{numuk}numuk, *salt*; ^{sur}sur, ^{sir}sir, *head*; ^{moojh}moojh, ^{mijh}mijh, *me*; ^{jul}jul, ^{jöl}jöl, *water*; buttee, batee, *a candle*; tup, tap, *a fever*; murna, to die; marna, to kill; phir, pher, pheer, *again*; idhur, eedhur, *hither*; chukhna, cheekhna, *to taste*; puhla, puhila, puehla, *first*; buhlana, buhilana, buehlana, *to amuse*; kheenchna, khenchna, khuenchna, *to pull*; mitna, v. n.

meṭna, v. a. *to obliterate* ; bar, ber, *a time* ; rika-bee, rikebee, *a dish* ; burabur, burobur, *equal* ; ṭhasna, ṭhoosna, *to cram* ; age, agoo, *before* ; peeçhe, pachhe, *behind* ; kḥoolna, v. n. kḥolna, v. a. *to open* ; ko, koo, kuo, *for* ; kyoon, kyon, *why*. Innumerable other instances might be produced here, and after all the examples, were that now requisite in these pages.

2. bhue, bhuo, *fear* ; suo, sue, *a hundred* ; luo, lue, *love* ; khuemu, khemu, kheemu, *a tent* ; uor, ar, *more* ; foolad, folad, fuolad, *steel* ; biluor, biloor, bilor, *crystal* ; kuon, kon, *who* ? muel, mul, *filth*.

3. kḥana, *to eat* ; kḥilana, *to feed* ; peena, *to drink* ; pilana, *to make drink* ; which mode of formation obviates the hiatus of kḥaana, peeana, the regular causals of those verbs. kea, kya, *what* ; keea, kiya, *made, did* ; aea, aya, *came* ; keon, kyon, *why* ; saeu, sayu, *shade* ; hindooee, hinduwee, hindvee, *indian* ; tulooa, *sole of the foot* ; jooa, jooa, *dice, a game, hazard, &c.*

4. yumna, jumna, *the river so called* ; yog, jog, *junction* ; mapna, napna, *to measure* ; neela, leela, *blue* ; deewar, deewal, *a wall* ; seb, seo, *an apple* ; deo, deb, dew, dev, *a demon, god* ; suro, surv, surw, *the cypress, &c.* bundu, burdu, *a slave* ; puhinna, puhirna, *to put on*.

5. deemuk, deewuk, *a white ant*; dus, duh, *ten*; mah, mas, *a month*; bumbū, ee, mum-bū, ee, *bombay*; nikulna, nikusna, *to issue*.

6. Sunskrit, sungskrit, shunskrit; khidmut, khizmut, kismut, *duty*; qumees, kumeez, *a shirt*; zumeen, jumeen, *land*; bheegna, bheejna, *to wet*; ch_hima, k_hima, *pardon*; b_hasha, b_hak_ha, *speech*; dok_hna, dosna, *to blame*; duhez, juhez, *a dowry*; khurj, khurch, *expence*; mushu_lchee, musaljee, *link boy*; bawurchee, baburchee, *a cook*; du_uwa, daya, *a claim*; badshah, padshah, *a king*; peel, feel, *an elephant*; huwelee, huvelee, hubelee, *a mansion*; huwaldar, havildar, *a serjeant*; butuk, butukh, *a duck*; ubtuk, ubtug, *yet*; deg, degh, *a pot*; aqa, agha, *master*; nuqshu, nukhshu, *a plan*; fikr, fiqr, *thought*; bed, bet, *a cane*; baroot, barood, *powder*; kaṭṭa, *cuts*; bueḥṭa, *sits*; and such verbs often become karta, buerhta; (we even say to *curtail* for to *cut-tail* euphoniæ gratia, &c.) ghoṛa, ghoda, *a horse*. In fact, there would be no end of the examples which might be collected under this rule, as the learner may see by consulting the large grammar prefixed to my english and hindoostanee dictionary.

7. nuwwab, nuvab, *nabob*! fidwee, fidvee, *liege*; huwelee, huvelee, *mansion*; nuwees, nu-

vees, *writer*; vooh, wis, vis, win, vin, *that, them*, from wooh, cos, con.

8. This can be illustrated by practice only, among the endless instances which must every where occur of the extraordinary letter uen, when represented by u, just before or after any vowel. It is for the most part in hindoostanee so entirely mute, as not to be distinguished from its accompanying long or short vowel, and following u, as in buud, *after*; luul, *red*; ruuna, *beautiful*; tuureef, *praise*; mushuul, *torch*; the coalescence of the two shorts u and u naturally produces the long sound awe, as bad, lal, rana, tareef, mushal, in the hindoostanee mode of pronouncing these words, less accurate, however, than the uu now adopted.

9. Among these we may enumerate guo, ga,e, go, *a cow*; nuo, nue,a, nuya, *new*; yuk, yek, ek, *one*; ufyoon, ufeem, *opium*; mueyoor, mor, *a peacock*; nam, na,on, nan,w, *name*; roothna, roosna, *to fret*; kumul, kun,wul, *the lotos*; bhejna, bezna, *to send*, and some of those under 6 above.

When the foregoing rules, with their examples, are well understood, and when the scholar can extend them as far as they will go, he must also advert to those changes which depend upon

the expansion, contraction, and inversion of words in most languages, and in none more frequently than in the hindoostanee. To assist him in this necessary exercise, the following instances may suffice. tegha, tegh, *a sword*; umma, ma, *mother*; farigh khuṭee, farkhuṭee, *a release*; dustkhuṭ, duskhuṭ, *signature*; suwar, uswar, *a trooper*; wabustu, awabust, *dependents*; puhonchna, chuhonpna, *to arrive*; moṭulluq, umulluq, *suspended*; fuṣeel, sufeel, *a rampart*; durukht, durkut, *a tree*; inṣaf, nisaf, *justice*; qoṭful, qooluf, *a lack*; fuleetu, futeelu, *a match or wick*; hawun, humam, *a mortar*; and others too numerous for insertion. The scholar cannot pay sufficient attention to the great tendency which words in the hindoostanee have to alter, assume, or drop long or short vowels, that occur or should be omitted between two consonants, such as uṣul, nuql, urbee, wasṭu, for *urubee, wasitu, uṣl, nuql, &c.* &c. but particular instances would be as endless as to recapitulate the innumerable examples of change or elision in english where a, e, &c. would become troublesome in the derivatives; thus, tiger, tigress; master, mistress; with thousands of the same class. This intimation might be extended to examples where a final e or ee occurs; thus, cha, cha,e, *tea*; duwa, duwa,ee,

medicine ; *cum multis aliis* ; to say nothing of quṣṣab, a butcher, being likewise quṣṣa,ee ; or of the endless transformations that depend on the omission of one vowel after another, and the intrusion of y, w, or l, as euphonous interfixes, in those instances where both the vowels are retained, repeatedly noticed already.

The apparent transposition of u and t, as finals in arabic words, exhibits one of those absurd anomalies that disgrace every language, and its consequences in the hindoostanee, are inconsistent in the extreme. Words terminating in the . ha, mukhfee, like دانو *danu*, *grain*, are generally masculine and declinable in the singular, thus also iradu, *intention*, sometimes, however, iradut, and then a feminine indeclinable, if introduced in that dialect at all under such a form ; a remark applicable to nearly the whole of the vocables of this species, which can occur with the equivocal terminations u and t in the shape of . ُ or ت in the vernacular tongue of Hindoostan, v. page xcix. The harsh dentals ḍ, ṭ, are commonly named hindee or ṣuqeelu to distinguish them from the d, t, and the ح h, for a similar reason, is termed ha, hoottee in contradistinction to ha, huwwuz و h of the persi-arabic alphabet, but these and similar intricacies hardly merit notice at present.

As ee is merely the reduplication of i in naguree, I ought to have substituted ii, on the plea of *literal* uniformity, for ee, and would have done so, had I not been deterred by the established grammatical concatenation between the masculine a, e, and the feminine ee of the hindoostanee, which must be lost were ii adopted. If there still remain any sceptics on the nature of my diphthongs uo, ue, a careful inspection of the sunskrit vocal analysis in page cxxii (for the accuracy of which I am indebted to the kindness of a learned orientalist) will soon remove their doubts, even though they may differ from me in the restriction of u to short ă entirely, and the preference of oo, œ to express the alleged italic sound of u. I have always had valid objections to this plan, which time rather confirms than obviates, since the french modulation of u to œu is probably as prevalent as the other, if not more so, while their well known combination of ou for oo is equally predominant, not only on the continent, but among ourselves in *wound, group, soup, you*, words that are written by me *woond, groop, soop, yoo*, in compliance with their orthoepy.

I have endeavoured to facilitate the acquisition of reading the hindoostanee to the utmost of my power, by combining in these pages, the

“ *utile dulci*” in the firm belief, that ultimately my success will keep pace with my labour and expectations, in this vineyard of oriental philology.

In the first edition of the stories, the reader will observe a striking instance of asiatic bad taste, want of genius, and indifference in their compositions, from the constant and disgusting recurrence of the word *shukhs*. This might still have pervaded the whole collection, had I not observed it in tolerable time, to correct and expose so absurd a practice, in a work so well calculated to give learners a large stock of useful words, in the most pleasing manner; a circumstance of which every advantage has been taken in this impression. The only thing which may be urged in favour of such a practice, as the reiteration here denounced, is, that like *gøft* and *kuha*, *shukhs* may be a word, naturally of constant and reiterated use in oriental writings and conversation, but the retention of it here could have had no other effect, than preventing the beginner from acquiring a much more useful vocable in its stead, every time the other was repeated.

In the 273d page of the Antijargonist, a tale is inserted as hindoostanee, and it will be preserved in the second volume of this work, as

one which has not a persian or arabic word in it. This circumstance has induced some critics to accuse me of inconsistency, by stating, that while I have defined the *hindoostanee*, a language composed of *hinduwee*, arabic, and persian, in nearly equal proportions, I have in one place exhibited a specimen of it, without its two most essential component parts. They allege, therefore, that the tale in question may be *hinduwee*, but cannot possibly have any claim to be termed *hindoostanee*. The best defence that I can now make is, to desire the impartial reader to refer to the 74th story, page 28, as pure *hinduwee*, in words, pronounciation, &c.; to 75th, in *hinduwee* words, under *hindoostanee* orthoepy, government, &c.; to 76th, in *hinduwee* and arabic words, under the same regimen as the last; to 77th, in *hinduwee* and persian, under similar circumstances; and to 78th, as modern *hindoostanee*. A careful perusal of these must prove, that the ground work of a language is always more essential than its superstructure, because the regimen is most intimately connected with the first, but depends very little indeed on the latter. Let any person put a saxon sentence in the room of 74, an english sentence of saxon derivation alone as 75, one with latin derivatives only superadded for

76, and another, *viz.* 77, with nothing but french derivatives. If the result, when judiciously applied to the hindoostanee, do not convince the learner, that I am still consistent, I shall suspect either that his judgment or mine is perverse in the extreme, nay I may be inclined to think, that the moral of the story referred to partly applies to us both, as the confident astronomer and his very sapient disciple.

Though arabic and persian must always require hinduwee to make hindoostanee, we are not to infer the reverse of the proposition, any more than we can with propriety assert, that as every wise man must be a man, every man must be wise. It should also be recollected, that while I always treated the hinduwee as the basis of the hindoostanee, and observed on a general scale, that it bore the proportion of one third to the other two, I never asserted, that every sentence or portion of the language must always be constructed with geometrical precision on the tripartite principle, which those who accuse me of inconsistency seem rigidly to require. The first six plates exhibit the persian manuscript hand successively, the individual characters separately and variously combined both in syllables and words, the whole of which will serve as very good copy lines to those students,

who are anxious at once to learn this branch of oriental chirography, by way of amusement and relaxation from the more arduous task of acquiring eastern languages. Persi-arabic being written from right to left, the pen must of course run in a reversed direction from our mode, to constitute a species of painting, not very difficult with the Indian reeds and ink, most appropriate to this style of writing. The particular sweep, semicircular form, and curvation of every symbol corresponds with the general graphic tendency from right to left, though in τ ϵ and ϵ this is evidently not the case, but the minute deviations in ι μ or γ , &c. are much less conspicuous, and can appear quite distinct from practice only.

After the persian, comes the five sets of devunaguree plates, which speak so clearly for themselves that very few additional remarks will suffice to explain them; this character runs parallel with the roman, joined by a head line, which seems not in fact an indispensable component part, being omitted in some of the derivative *vulgar* hands from this *divine* source, by far more cramp however than the long sweeping and curved forms in the persian script. Plate I. shows, not only all the numerical figures, but also the elementary portions of each letter

in a way best adapted to teach their combinations in every possible shape, as complete characters which look on the whole so complicated, interrupted, and short, as to bid defiance to all our ideas of a business or running hand, such as the italian and persi-arabic, without a striking deviation in mss. from the standard displayed in plate II. where *ă, ā, ĩ, ī, ŭ, ū, ē, ai, ō, au,* occur in succession for my *u, a, i, ee, oo, e, ue, o, uo,* with very little inconveniency to those learners who can easily now reconcile all polygraphic varieties of this sort, if they have diligently studied the hindoostanee alphabet alone in page cxxxiii. This plate II. likewise exhibits the different models of naguree letters more fully than a similar prospectus in page cxlvii. and the subsequent III, IV, V, contain a very copious view of double symbols, compared with those in pages cxxiii, &c. to which the reader may advantageously refer in this stage of his progress, as an oriental abecedarian or scribe, anxious to lay a solid foundation for every future pursuit in this local but important walk of literature for British India. One desideratum remains to render the set of plates complete, viz. the persian constituent portions or first elements of every letter, as in plate I. for the naguree, which I may in my next publica-

tion supply, the digits inclusive, along with some more hints on this theme; but in the mean time I rejoice to believe that proper indian pens and ink are procurable at least by all the Hon. Company's servants, for love or money, either at their library or booksellers. If not, indigenous substitutes will soon occur to british ingenuity for articles as they become indispensable to useful studies, when they are as general as the hindoostanee and persian are already in this country.

It being my intention to print, in due season, a second volume of this Ultimatum and Hindee Story Teller, any real errors of omission or commission can be rectified in that publication, I shall therefore close this preface to the stories in the hope, that my appointment in London will soon show its utility by the quantity and quality of its fruits. These may yet demonstrate, that if british India owed nothing else to the public spirit of the Honourable Court of Directors, and the discriminative liberality of all their governments, for qualifying their officers, both at home and abroad, by a knowledge of the languages, to counteract the depredations of native rulers and functionaries, such efforts alone constitute a debt that ages of gratitude never can repay; independent of the self

evident advantages, which must accrue from the whole body of their civil and military servants reaching the eastern hemisphere in future with a previous knowledge and command of the most prevalent tongue, in regions nearly as extensive as all Europe, and far surpassing it in wealth, fertility, and population.

From a recent experiment on a fair scale, I feel convinced, that a beginner should first go through each story attentively, in the roman characters, before he ventures to read them respectively in either the persi-arabic or naguree, but this last should not be attempted till after he has previously made his self complete master of the hindee-roman, persian, naguree, and hindoo-stanee orthoepigraphical systems of sounds in pages xxiii, xcv, cxiii, cxxxiii, all illustrated in regular succession from 1, 2 to 40, 9, 2 to 46 and 1, 2 to 42 at the middle and final portions of this book. Those sections, studied in the way proposed, with due reference to the hindoo-stanee and english vocabulary (of which an improved edition is now in the press) for words unknown to the scholar during his progress through all the stories, will enable him, with little comparative labour or needless, disgusting toil to learn the language on sound principles, in a few months, with the whole oriental

letters and figures, almost imperceptibly, to boot ; while by *audible* perusal his own ears will correct and confirm his pronunciation, at every step taken in such practical exercises, as are best calculated to prove and establish the theory and rules of hindoostanee philology, previously learnt from my large grammar prefixed to the English and Hindoostanee dictionary. Should the reader have forgotten, or not yet be aware, that the persi-arabic is written from right to left, and the naguree, like our own, *vice versâ*, I must here intimate this as the sole reason for the stories in persian *commencing* at the *end* of this publication, whence they apparently to us retrograde till the last of the naguree, which beginning in an opposite direction, thus meets the former and verifies in this sense the Scripture saying, “the last shall be first and the first last,” on more occasions than one, since we have already discovered oriental *capitals* ornamenting the *tails* instead of the *heads* of most words and sentences, in some of the eastern tongues ; a seeming deviation from our notions of *right* and *wrong*, which nearly tempts one to believe *these* are after all, only *relative* terms, and that the wise man spoke the *truth* when he asserted, “there is nothing *new* (however strange) under the sun.”

The consonantal deviations in the naguree plates from my plan are fewer and less important than the vocal discrepancies enumerated in clxii, the only difference worth notice being the omission of the , by which the aspirated and guttural combinations k_h, g_h, kh, and gh should be carefully discriminated. We may apply the same argument in favor of p_h, t_h, lest these become, when printed, ph, th, our sounds in phrensy, frenzy, thin, thine, otherwise the , might have been altogether dispensed with; but to be uniform and consistent in every respect, I have preferred exhibiting the whole aspirated series, thus b_h, p_h, t_h, d_h, &c.

Bismilla hir ruh mā nirruḥeem.

Nuqliyat.

(Nuql puhlee. 1-1-9)

Ek badshah ne upne wuzeer se poochḥa ki sub se bihtur mere ḥuqq men kya hue? urz kee ki udl kurna uor ruḥeyut ka palna.

(-doosree. 2-1-2)

Ek shukḥṣ ne ek ko kuha ki too to age moḥtaj ṭha, uesa kya kam kiya ⁽¹⁾ jo duolut-mund hoguya? juwab diya ki jo ko,ee upne aqa kee khuerkhwaḥee kurega, so ṭore dinon men maldar hoga. ⁽²⁾

(1). Formerly ke_a, kee_a, for kya, kiya, when vulgar orthoepey was paramount to orthography, but now, that accurate writing takes the lead, wherever the pronunciation is not essentially affected, all such words have the short vowel i and the consonant y alone, before vowels, instead of e_a, ee_a, ee_o, e_u, ee_u, &c. each of which seems rather to be a vitious expression of ya, iya, iyo, yu, iyu, than that these are corrupt deviations from ee_a, &c. unless, which is most probable, the ya, &c. be only written refinements of e_a, &c.

(2). Nuql, *a story*, being feminine, the ordinal doosree, *second*, is put in that gender also, and as nuql, though not inserted, is understood

(2-२-२)

(-teesree. 3-३-३)

Ek ne kisee se poochha ki age too buhoot ghureeb tha, itnee duolut kuhan se pa,ee? kuha, neeyut meree bukhuer thee, ullaḥ ne moojhe dee.

(-chuoṭhee. 4-४-४)

Ek oṃdu ⁽³⁾ ke ghur men ag lugee, sara usbab julne luga, nuokuron ne urz kee. kho-dawund! hum kya kya nikalen? tub we po-karkur kuhne luge. bha,ee! is musul pur kan luga,o. "ag lugunte jhompre jo nikle so labh."

(-panch-ween. 5-५-५)

Kisee mochee ka ghur jare ke muosum men julne luga, ek ghureeb puruoosee wuhan akur senkne luga; yih halut dekhke ek thuthol ne kuha. kya khoob! "kisee ka ghur jule ko,ee tape."

in the whole subsequent series, the ordinals are of course all feminine, and will thus be easily acquired in succession by every attentive scholar, who will learn, *en passant*, the Persian and Naguree figures, in contrast with our own, all of which evidently spring from one common source.

(3). The u, i, oo, &c, always denote ع u, in, of the original; this word seems one of those which have an inflexion or not, *ad libitum*, as in the 22d story, oomde likewise occurs.

(३-३-३)

(-chhut-ween. 6-1-६)

Ek malee ne do teen admiyon ke duṁwut kee, kḥane ke wuqt dus bees a,e, jitna pukwaya tha sub ka sub kḥagu,e. yih becharu upne lūrkon sumet rat bḥur bhookḥa ruha; ṣoobḥ ko ṁske beṭe ne urz kee ki baba! yih muṣul humare age a,ee. “teen boola,e teruh a,e, dekḥo yuhan kee reet, bahur wale kḥagu,e uor ghur ke gawen geet.”

(-sat-ween. 7-v-७)

Ek uorut be wooqoof upne phoohurpune se chulte hoo,e gir gir purtee uor upnee nuzakut pur buhanu dhurtee; kissoo ne duryaft kiya ki yih ap se girtee hue uor nuzakut ko budnam kurtee hue, huṁskur kuhne luga, such hue. “nach nu jane angun ṭerḥa.” (4)

(-aṭh-ween. 8-Λ-८)

Uḥmud Sooltan (5) upnee fuoj ko mah bu mah durmaha diya kurta uor upne lushkur ke sur-

B 2

(4). Henceforward the cardinal regularly precedes the ordinal particle wan, wen, ween, similar to our affix *th* in seventh, eighth, ninth, &c. but here in the masculine, inflected, and feminine forms, agreeably to the rules of Hindoostanee grammar.

(5). The learner will in future recollect, that in this orthographic, as well as orthoepic plan, the *t* invariably represents *ṭ*

daron ko dono wuqt sath khilaya kurta ; uor Muḥmood Sooltan coske bil-uks kiya kurta. Ek din apus men lura,ee hoo,ee, Uḥmud kee futh hoo,ee, Muḥmood kee shikust : logon ne poochha iska kya subub ? kisee ne uwam men se juwab diya ki. "jiskee degh coskee tegh."

(-nuo-ween. 9-9-9)

Ek sipahee ne kisee talib col ilm ko begar pukra uor upne kupron kee guṭhree coske sir pur dhur dee ; jub cosne upne age dhur liya, tub ek thuthebaz ne talib col ilm se poochha ki toom ne iskee muzdooree kya pa,ee. bola, yih musul toom ne nuheen soonee : "zubur-dust ka thenga sir pur." (6)

(-dus-ween. 10-10-90)

Ek girhist ne upna lurka turbiyut kurne ke waste ek shukhs ko scoopord kiya, hurchund cosne chaha ki wooh arastu ho, nu hoo,a. Ek mooddut ke buḥd lurke ke bap ne akur cos se poochha ki kuho huzrut, mera lurka koochh dooroost hoo,a? cosne kuha ki toomhare lurke

(6). From the next number to 19 there is a slight deviation, the ordinal often drops the u, or uh, in the hurry of speech ; whence, egarh-ween, barh-ween, ter-ween, may be substituted for egaruh-ween, &c.

kee woohee nuql hue ki “ neem nu meetha hoje
seech goor ghee se.”

(-egaruh-ween. 11-11-99)

Nuql hue ki ek ne ek se koochh cheez mangee,
osne wooheen juwab diya ki muen nu doonga,
wooh bola ki took to thuhurkur juwab diya hota:
osne kuha ki tuen ne yih musul nuheen soonee.
“ sukhee se soom bhula jo toort de juwab.”

(-baruh-ween. 12-12-92)

Ek muhajun badshah ke uen qulue (7) ke
neeche lootā गया; osne badshah kee khidmut
men urz kee ki juhanpunah! moojhe quzzaqon
ne hoozoor ke qulue kee deewar ke neeche loot
liya. badshah ne furmaya ki too hooshyar kyon
nu ruha? bola ki ghoolam ko muuloom nu tha
ki huzrut ke zer jhurokhe moosafir loote jate
huen. badshah ne kuha, kya too ne yih musul
nuheen soonee? “ churagh ke neeche un-
dhera.” (8)

(7). In words like this, and others, where the u, &c. occur, they must be treated almost entirely as mute representatives of ع in the original, apparently absorbed in all our vowels successively.

(8). The learner will once for all recollect, that baruh means 12, and baruh-wan, baruh-wen, baruh-ween, 12th, in concord with its masculine, inflected, or feminine noun, according to circumstances, applicable of course to teruh-wan, 13, &c. also.

(6-१-६)

(-teruh-ween. 13-१३-१३)

Do ashna upne shuhur se tubah hokur kisee moolk men gu,e, jo purha tha, so lurke purhane luga uor jo hoonur janta tha, so upna peshu kurne luga. ittifaq-un we donoñ beemar pure; jo purha tha, so oos halut men bhee purhata tha uor puese pueda kurta tha; uor jo hoonurmund tha, so mare moofisee ke murta tha, kyoon ki wooh to lete lete bhee purha sukta tha; uor iska kam be hath panw ke hila,e ho nu sukta tha: pus lazim hue ki purhna seekhiye ki yih sub se bihtur hue.

(-chuoduh-ween. 14-१४-१४)

Do kareegur kisee moolk men jakur ek badshah ke nuokur hoo,e. ek ne to upna hoonur yih dikhlaya, jo kaghuz kee muchhlee bunakur panee men tira,e; uor doosre ne fuolad kee tooklee be huwa nukh pur cora,e, badshah con ke kusb se khoosh hoo,a uor hur ek ko inam dekur rookhsut kiya.

(-pundruh-ween. 15-१५-१५)

Ek murde adnee kootte ko buhoot ⁽⁹⁾ pyar

(9). This, and all such words as wooh, &c. formerly written buhöt, wöñ will at once be recognised, because in fact neither the Sanskrit nor Persi-Arabic has a short ö.

(7-v-9)

kiya kurta tha, kisee ne os se poochha, toom kotte ko kyon itna chahte ho? os ne juwab diya, kya toom ne yih musul nuheen soonee?
“ ki sugi hoozoor bih uz biraduri door.”

(-soluh-ween. 16-1 v-9 ξ)

Ek raja ne kisee kungal bruhmun se poochha ki moojhe uor toojhe bhojun uor kulewa kuon kurwata hue, osne juwab diya ki purmeshwur. phir poochha ki iska kya subub hue jo moojh ko is ziyadutee se uor toojh ko is kumee se? bahmun bola, muharaj! yih doha kya toom ko nuheen puhoncha?

“ ram jhurokhe buethkur sub ka moojra le.

“ juesee ja kee chakree wuesa wa ko de.”

(-sutruh-ween. 17-1 v-9 θ)

Do sipahee apus men kisee shuhur ke kooche men khanujungee kur ruhe the; ek joolaha yih khubur soontehee upne kurguh se othkur os kooche men aya uor tumasha dekhne luga. quzakar ek tulwar, jo doosre ke sir se oochtee, to joolahe ke a lugee. musul, “ kurguh chhor tumashe ja,e, na huqq chot joolaha kha,e.”

(४.८.६)

(-uṭharuh-ween. 18-1८-१६)

Do char chor rat ko jumū⁽¹⁰⁾ hokur kisee sipahee kee huwelee ko chule, kisoo turuf se jub oske undur jane ka qaboo nu paya, to durwaze kee chool okḥarne luge; ittifaq-un, conkee ahuṭ se wooh sipahee chuonk oṭṭha uor kḥunkḥarne luga; tub we huṅskur kuhne luge:

“ hooḡee kub tuk bucha kḥuburdaree!

“ chor jate ruhe ki undḥiyaree?”

(-connees-ween. 19-1१-१९)

Ek saees rozgar ke waste upne shuhur se kisee moolk ko chula, rah meṇ ek kooḡe pur bueṭḥ kur kuhne luga? ki ek kḥa,oon ki dono? ittifaq-un os kooḡe meṇ do puriyaṇ⁽¹¹⁾ ruhtee theen, conhoṇ ne yih jana ki koḡee rakus hue, humeṇ kḥaya chahta hue, is duhshut se ek ek tora ropu,ṇ ka la,een uor os moosafir ke samḥne rukḥ gu,een, wooh mal mooft lekur, upne ghur shuoq se chula aya.

(10). The final u generally sounds liker a in Hindoostanee than u; thus, shumū, a candle, and the medial also when preceded by , as ni,umut.

(11). Formerly puree,an, but this being inconsistent with accuracy of orthography, we must now endeavour to sacrifice etymological facility, as well as inaccurate spelling and vulgar pronunciation, to fixed rules in the Sunskrit and Arabic tongues, however uncouth these changes may at first appear.

(9-१-९)

(-bees-ween. 20-२०-२०)

Ek shagird ne kisee dana se kuha ki uqlmund jahil ko buhoot boora janta hue? dana ne cose juwab, diya ki juesee cosko is se nufrut hue, wuesee hee is ko cos se wuhshut.

(-েকেস-ween. 21-২১-২১)

Ek kumeene uor bhule admee se iflas men dostee hoo,ee; kumeenu duolut-mund hote hee nujeeb zade se ankhen luga choorane; tub wooh khufa hokur bola, yih such hue ki " kumeene kee dostee juesee baloo kee bheet."

(-ba,ees-ween. 22-২২-২২)

Ek fuqeer kisee cõnde kee de,orhee pur गया uor galiyan dene luga; wooh duolut-mund hur-giz cheen bujubeen nu hoo,a, bulki koochh cosko ropu,e dilwa diye. Ek moosahib ne poochha, huzrut sulamut, yih kya? bola, " nekee nekra, budee budra."

(-te,ees-ween. 23-২৩-২৩)

Ek mooreed upne peer kee khidnut men akur kuhne luga ki peer moorshid! aj fulane badshah ne doonya se rihtut kee uor coskee jugih fulana shukhs badshah hoo,a. yih khubur soonte hee, peer hunsa uor kuhne luga, baba! deed doonya

ka dum budum keeje, kiskee shadee o kiska
ghum keeje?

(-chuobees-ween. 24-22-28)

Kisee doonya dar ne Mujnoon se poochha ki
khilafut huqq huzrut Imam hoosuen ka hue, ya
Yuzeedi puleed ka? Mujnoon ne kuha, ugur
fil-huqeequt poochho, to Luelee ka hue.

(-puchees-ween. 25-25-24)

Ko,ee haramzadu ek bukra kisee jugih se
lootkur laya uor dost se upne ki wooh nihayut
dana uor zureef tha, poochha ki isko hualal
kurna dooroost hue? osue kuha, nuheen, mugur
jhuṭka.

(-chhubees-ween. 26-21-29)

Ek azad kisee qazee ke ghur गया, dekha
ki qazee kee darhee nihayut buree hue, soowal
kiya ki o baba al uyal wale! koochh muola nam
ka bhee hue? qazee nakhosh hokur idhur
oodhur dekhne luga: tub azad ne kuha, baba
kan mut duba, lachar ho qazee ne koochh dilwa
diya; tud azad bola ki baba kyon nu ho!
akhir ghazee murd hue, qazee buhcot shur-
mundu ho dum kha ruha.

(11-11-99)

(-ruta,ees-ween. 27-੨੪-੨੭)

Ek azad qazee quwwee ke ghur guya, ittifaq-un wooh wuqt numaz ka tha, qazee ne kuha, a, iye huzrut, ap bhee numaz purhiye, fuqeer ne kuha, baba, kya, keejiye ! shueṭan quwwee hue ; qazee shurmiṇdu ho dumbukhoḍ ho ruha.

(-uṭha,ees-ween. 28-੨੪-੨੮)

Ukbur ne Beerbul se poochha ki luṛa,ee ke wuqt kya kam ata hue, Beerbul ne urṛ kee ki juhan punah ! uosan : badshah ne kuha, huṭhiyar uor zor kyoṇ nuheen kuhta ? Beerbul ne kuha, juhan punah ! ugur uosan khuṭa hojawe, to huṭhiyar uor zor kis kam awen ?

(-contees-ween. 29-੨੭-੨੯)

Fueṛee ko kootṇ se buhoṭ shuoq tha, ukṣur uoqat gird pesh buetṭhe ruhte the. Ek din osee halut men ṛfee a warid hooṛa uor zṛafut se poochha, “ een ṣahib zadugan chi nam da-rund ? ” Fueṛee ne juwab diya ki “ humeen ṛfee.” Bumoojurrud ṛfee ne kuha “ mooba-ruk.” Fueṛee khujil ho choṇ ruha, is waste ki oske bap ka yihee nam tha.

(-tees-ween. 30-੨੦-੩੦)

Niṇmut Khan ne kisee kam ke waste badshah

ko urzee dee, shah ne mootalu, u kurke pher dee,
 Ni, umut Khan ne mayoos hokur phar dalee ;
 padshah burbum hoo, a, Ni, umut Khan ne urz
 kiya⁽¹²⁾ ki “ juhan punah ! pus dadund mun
 paru kurdum, moojibi itab cheest ? ” shah
 shurmindu ho choop ruha.

(-ektees-ween. 31-31-39)

Kisee mooghul ke puruos ek koomhar ruhta
 tha, ooska gudha nihayut must tha, renka
 kurta, mooghul buhoot na khoosh hota, shub o
 roz huqqtu, ala se doo, a mangta ki ya ullaḥ ! is
 gudhe ko gharut kur. Ittifaq-un mooghul kee
 barburdaree ka buel mur गया, tud mooghul ne
 kuha ki “ soobhan ullaḥ ! chund sal khoda, ee
 kurdee, hunoz ga, o o khurra nu shunakhtee.”

(-butees-ween. 32-32-32)

Ek uorut duolut-mund kee do lurkiyan theen,
 buree deel kee bharee uor chhotee chhuchhoree.
 jub wooh murgu, ee, tub buree ma ke mal kee
 malik hoo, ee ; chhotee ne chaha ki muen upna
 hissu loon uor joda hokur ruhoon. buree ne
 do char uoruten jum, kurke yih bat kuhee ki

(12). As *ki* and *uor* are in a manner equivalent to *commas* in this language, they will hereafter suffice alone for such points, whenever they occur, which they have in fact hitherto done in these stories.

(13-13-93)

beebiyo! is soorat pur yih bukhra mangtee hue, chhotee boleē, chul itnee shuekhee mut kur. “ ek tuwe kee roteē kya chhotee kya moteē.”

(-tetees-ween. 33-33-33)

Ek roz nuwwab Suef Khan hathee pur soowar the uor lurka onka samhne buetha tha; kisee fuqeer ne soowal kiya ki o baba Suefoo! ek adh chitta is fuqeer ko dilwa. nuwwab ne to soonkur moonh pher liya, pur lurke ne ek ushrufee jeb se nikal, oske hath dee; fuqeer khoosh hokur bola. “ suef to put puree, pur neemche ne kaṭ kiya.”

(-chuotees-ween. 34-34-38)

Ek umeer palkee pur soowar chula jata tha, ek mooflis ne osse ek dhela mara, osne upne admiyon se kuha ki ise do ropuē do, onhon ne kuha yih kya! os ne dhela mara, ap ropuē dete huen. bola ki osne moojhe durukhti barwur sumujhke dhela mara hue uor mera phul ropuya hue.

(-puentees-ween. 35-35-34)

Ek din Sūadut Khan badshah ke moojre ko jata tha, qureeb deewani am ke Umeer Khan se

(14-1९-१४)

moolaqat hoo,ee, Su,adut Khan ne tu,un kee rah
se yih buet goolistan kee pur,hee:

“ pisuri Nooh ba budan binishust,

“ khandani noobcowwutush goom shood.”

Umeer Khan ne wooheen juwab diya ki Khan
sahib ! yih b,hee quol Su,udee ka hue:

“ sugi us,habi kuhf roze chund,”

“ pu,e nekan girift murdoom shood.”

(-chhutees-ween. 36-३१-३६)

Ek sipahee koochh bazee lugakur kisee bu-
niyen ke sath chuopur khelta tha. ittifaq-un
sipahee panch suo ropu,e hara; tub oosne bu-
niyen se fureb kiya uor kuhne luga ki kyoon
sahoo jee! ugur suchchul khelte, to ulbuttu aj
panch suo ropu,e dene ate. buniye ne moodda
mu,uloom kurke kuha, han sahib! such kuhte
ho, muen ne b,hur pa,e.

(-suentees-ween. 37-३१-३७)

Moolla Dopiyaza jub Hundiya men puhcon-
che, logon se poochha ki is bustee ka nam kya
hue? logon ne kuha, Hundiya; Moolla ne
kuha, Dopiyaza Hundiya men akur ub kuhan
jawe! pus wuheen muqam kiya, bu,ud chund
roz ke alumi fanee se kooch kiya.

(-uthteess-ween. 38-੨੮-੩੮)

Ek badshah ne upne wuzeer se kuha ki muen do baten kuhta hoon! too dono ka juwab ek bat men de: "ghora ura kyon uor pan sura kyon?" wuzeer ne kuha, juhan punah! "phera nu tha." badshah buhot khoosh hooa uor murtubu ziyadu kiya.

(-ontalees-ween. 39-੨੯-੩੯)

Ek ne lomree se kuha ki tojhe gosht pet bhur khilawen ugur puegham ganw ke kooton ko puhonchawe, robah bolee ki is mo'amule men faidu buhot hue, jo mera gosht buche.

(-chalees-ween. 40-੪੦-੪੦)

Ek rahee ne ek ko poochha ugur koee oonche se gire to kya ho? kuha ki oonche ka gira sumbhul sukta hue, nuzron ka gira hooa nuheen sumbhul sukta.

(-ektalees-ween. 41-੪੧-੪੧)

Ek shukhs kuheen ka fuojdar tha; wuhan se tugheer hokur upne ghur ko chula. ruste men wuhan ke zumeendaron ne cose loot liya uor cosko bandhkur marne luge. osne kuha, kul kee bat hue, toom sub akur mojhko sulam kurte the, aj mojhe marte ho; on men se ek

ne kuha, toom ne yih bat nuheen sooner hue?
 “ootra shuhnu murduk nam.”

(-be,alees-ween. 42-12-82)

Ek suwar ghore pur chula jata tha; ittifaq-un ghora seekhpa hooa, wooh gir pura. Ek ghuseyara khura dekhta tha, os se kuhne luga ki toom kusa churhte ho, jo gir gir purte ho, bola toomne nuheen soona hue? “jo churhega so girega.”

(-tetalees-ween. 43-13-83)

Ek fuqeer ne kissee pajee se soowal kiya ki moojhe koochh de. os ne buhoot see galiyan deen; wooh bola, uch-chha baba! “juesa doge wuesa paoge.”

(chuo,alees-ween. 44-14-84)

Ek ghureeb bhookha qazee ke yuhan गया; kuhne luga, muen bhookha hoon, koochh moojhe do to muen kha,oon. qazee ne kuha ki yih qazee ka ghur hue, qusm kha uor chula ja.

(-puentalees-ween. 45-15-84)

Ek jadoogur mothee men gehoon liye chula jata tha, ek ne poochha ki toomhare hath men kya hue? bola, jani adum, os ne kuha dekhoon, os ne dikha diye.

(17-1 v. 99)

(-chhe,alees-ween. 46-੯੧-੪੬)

Ek chumar ne kootte se poochha ki too raste men kyoón purā ruhta hue? bola ki nek o bud ke puhchanne ke waste. cos ne kuha, too kyoonkur muḡloom kurta hue? bola, jo bhula hue so moḡhe koochh nuheen kuhta uor jo boora hue so thokur marta hue.

(-suentalees-ween. 47-੯੨-੪੭)

Ek mūzdoor kothe pur se gira, cos kee tang toot guḡee, tub cose palkee pur dalke le chule ki yukayuk palkee ka bans toot गया. ek cosee ke rufeeqon men se bola ki yih ujub turuh kee bat hue, woheen kuha cosine ki iska koochh uchumbha nuheen, kis waste ki yih musul mushhoor hue. “kane chot kunuonde bhent.”

(-uthtalees-ween. 48-੯੪-੪੮)

Do kuhar apus men moottufiq hokur rozgar ke waste kisee moolk ko chule jate the, rah men conh ko ek tora huzar ushrufee ka mila, dono buhoot khoosh hokur upne ghur ko phir aḡe uor thore dinon men durobust oora diya, moowafiq is musul ke. “mali moost dili be rahm.”

(-conchas-ween. 49-੯੫-੪੯)

Nuql hue ki ek azad kisee masjid men

buetha hooa bhung rugurta tha. ek hubshee ne upnee kharkee se dekhkur kuha ki ue be wuhdut! yih kharke khoda hue yuhan sir jhookate huen uor matha rugurte huen, too subzee ghonpta hue. os ne sir othakur kuha ki ustughfirollah! a, eenu to dekh, inheen khot-shamudon se monh kala hooa hue.

(-puchas-ween. 50-50-40)

Ek murd nihayut abid o purhezgar tha uor oska beta cotnahee khurabatee o budkar. ek ne oske bete ko dekhkur kisse se poochha ki yih kiska larka hue jo itna awaru hue? os ne kuha, fulane ka; tub woh bola. "boora buns Kubeer ka jub opra poot Kumal."

(-ekawun-ween. 51-51-49)

Nuql hue ki ek dandee duriya men doobta tha, kuree admiyon ko kinare par dekhkur, laga pookarne ki ure yaro! mojh nikalo, nuheen to jug dooba. logon ne is dur se ose nikalkur, poochha ki juhan kyonkur doobta! os ne kuha ki toom bure bewoqoofho, kya toom ne yih musul bhee nuheen soonee hue?" ap doobe to jug dooba.

(-bawun-ween. 52-52-42)

Ek gareewan ko ek cheez durkar thee, osne

(19-11-92)

raste men ek rahee se kuha; wooh bola ki wooh cheez mere ghur hue, ugur ooskee qeemut fuesul ho, to muen dikha,oon, oosne kuha ki muen oose dekhoon to ooska mol thuhra,oon. wooh kuhne luga ki puhle mol ho le to muen dikhla,oon. tub wooh bola ki yih wooh nuql hue. “ghur ghora nukhkhas mol!”

(-tirpun-ween. 53-53-43)

Do admee apus men lurte the, ek humsayu chhooane luga. tub con dono ne kuha ki too kuon hue jo chhooata hue? hum janen yih jane, tub oosne kuha, moojhe kya! toom lura kuro. “goshti khur dundani sug.”

(-chuowun-ween. 54-54-48)

Ek buniye ka beta ujnubee sipahiyon men buethkur shikoh kurta tha ki muen uesa teer lugata hoon ki turazoo ho jata hue. ek shukhs ooske jan puhchanon men se wuhan a nikla; ooskee yih bat soonkur kuhne luga ki teree wooh nuql hue. “bap nu maree peedree beta teerundaz.”

(-puchpun-ween. 55-55-44)

Do murd apus men dostee rukhte the, ek con men se nihayut shureer tha, wooh jub tub oos doosre ko chherta uor dhuol chhukkur mara

kurta, ek din doosre ne khufa hokur ek luth uesa mara ki coska sir phoot गया. wooh bola, too ne yih kya kiya? cosne kuha ki too ne yih musul nuheen sonee. "suo soonar kee, nu ek loohar kee.

(-chhuppun-ween. 56-५१-५६)

Ek bhat ek loohar ko galiyan deta tha, cosne cos ko khoob sa mara. wooh kotwal ke yuhan nalishee hooa, cos ne poochha ki toojhe kis waste mara hue? bola wooh muen ne galee dee thee; tub kotwal ne kuha ki chul yuhan se jata ruh, kya too ne yih musul nuheen sonee? "kisee ka moonh chule, kisee ka hath."

(-sutawun-ween. 57-५८-५९)

Kisee shuhr men ek khidmut gar be rozgar a pura phirta tha. ek khan saman ne cos se kuha ki toom is shuhur men kyon hueran phirte ho? ugur puch-chhum ya duk-khun ko ja, o to do ropu, e roz ke nuokur ho. cosne kuha ki jo uesee bat kuhte ho, shayud toom ne yih musul nuheen sonee. "puch-chhum ja, o ki duk-khun, kurum ke wohee luch-chhun."

(-uthawun-ween. 58-५९-५९)

Ek bure admee ne upue kisee dost se kuha ki jitue namon men ban ata hue, misli feel-ban,

(21-२१-२१)

sarban, wu ghueru le, sub bud zat huen. osne kuha, han mihurban ! such kuhte ho.

(-consuth-ween. 59-४१-५९)

Ek oont uor gudhe se nihayut dostee thee ittifaq-un dono ko sufur durpesh hooa ; durmiyan rah ke ek nudee milee ; puhle oont panee men puetha, oske pet tuk panee hooa ; kuhne luga, ue yar ! idhur a, o, panee thora hue. gudha bola, such hue, tere shikum tuk hue, toojhe thora muuloom hota hue, lekin meree peeth tuk hoga, muen doob ja, oonga.

(-sath-ween. 60-१०-६०)

Ibraheem Udhum badshah ne khwab dekha ki ek shukhs kothe pur koochh dhoondta hue. poochha ki ue uzeez ! too kya dhoondta hue ? kuha, mera oont khoya गया hue. badshah ne kuha, too kya uhmuq hue, jo balakhanē pur oont dhoondta hue ! osne kuha, bewoqoof too hue, jo badshahut men khoda ko dhoondta hue. kuhte huen ki osee roz se badshah ne sultunut chhorkur fuqeeree ikhtiyar kee.

(-eksuth-ween. 61-११-६१)

Ek badshah ne teen shukhs ko boolakur poochha ki toom kya kam kurte ho ? ek ne kuha ki muen chor hoon, choree khoob kurta

(22-੨੨-੨੨)

hoon. doosre ne kuha ki muen shurabee hoon, shurab khoob peeta hoon. teesre ne urz kee ki juhanpunah! muen joowaree hoon, jooa khoob khelta hoon, ugur furmaiye to ek da, o men apkee saree sultunut ko luga doon. badshah ne chor uor shurabee kee janbukhshee kee uor oos joowaree kee gurdun maree.

(-basuth-ween. 62-੧੨-੬੨)

Ek bewuqoof ne undhe se poochha ki toom kheer khaoge? oosne kuha, kheer kuesee hotee hue? kuha, soofued hotee hue. phir oos na-beena ne poochha, soofued kuesa hota hue? tub oos shukhs ne kuha, juesa bugla. undhe ne kuha bugla kuesa hota hue? oosne upna hath terha kurke kuha, uesa hota hue. undhe ne tutolkur kuha, ki uesee kheer nu kha sukoonga, hulq men phuns jae to mur ja, oonga.

(-tirsuth-ween. 63-੧੩-੬੩)

Ek din much-chhuron ne huzrut Soolueman pueghumbur se nalish kee ki huwa hum ko buhoot sutatee hue, ruhne nuheen detee. pueghumbur ne is bat ke soontehee, huwa ko boolaya; ooske atehee much-chhuron ne upnee upnee rah lee. jub huwa huzrut se rookhsut hoo, ee, phir much-chhuron ne akur dad bedad kee. huzrut ne furmaya ki ooske atehee toom

sub bhag jate ho, bughuer moqabule dono ke
udalut kyoonkur kuroon.

(-chuosuth-ween. 64-੧੯-੬੪)

Ek shoohde ke ghur men ag lugee, wooh
joowekhanee men phur pur buetha mooth khel
ruha tha; kisee se yih uhwal soonkur duora uor
akur dekhe to tumam usbab julkur khak ho
guya hue ki ek tinka baqee nu ruha tha.
shoohda ghubraya uor asman ke turuf dekhekur
luga kuhne. "wah wah ullaḥ ṣaḥib! toomhen
humare hee jhompre ko julana tha!"

(-puensuth-ween. 65-੧੦-੬੫)

Chund dihqanee ek amil ke waste badshah ke
pas aye, uor upna insaf chaha; padshah ne fur-
maya ki humare nuokuron men koee wuesa
adil nuheen, wooh sir se panw tuk udl se bhura
hue. con dihqaniyon men ek luteefugo tha,
os ne kuha, moonasib hue ki oska ek ek uzṛw
tookre tookre kur ke shuhr bu shuhr bhej deejie
jo tumam molk udl se bhar jawe. shah ko
yih luteefu pusund aya uor hakim ko tugheer
kiya.

(-chheasuth-ween. 66-੧੧-੬੬)

Ek azad ne hubshee se soowal kiya, o be
ko,ele kee soorut! koochh khoda kee rah pur

humen de. hūbshee ne galee dee, oos azad ne juwab diya ki chutukhta kya hue? is luteefe pur hūbshee ne ek ropuya diya, tub oos azad ne doo,ā dee, lal ruh!

(-sutsuth-ween. 67-१५-६७)

Ek bhūla admee kuheen nuokur tha, buhoot roz goozur gu, e the ki ghur kee koochh khubur nu lee thee: tub ooskee beebē ne intizaree khuenchkur ek admee ko bheja, khufgee ke mare kuh diya ki miyan se kuhna ki beebē toomharee rand hoo,ee. oosne jakur yihee kuha; yih khubur soonkur rone luga. jo log wuhan hazir the, poochhne luge, kuho sahib! kyon rote ho? kuha kya butawen, joroo rand hoo,ee. onhon ne kuha toom to jeete jagte buethe ho joroo rand kisturuh hoo,ee; kuha such hue, lekin ghur ka admee aya hue, jhoot nuheen kuhēga.

(-uthsuth-ween. 68-१८-६८)

Ek kayuth uor ooska ghoolam dono ek ghur men sote the, lala ne kuha, ramchera! dekḥ to panee burusta hue ya kḥool गया, oosne kuha burusta hue. poochha, too kisturuh janta hue, tuen to pura sota hue; kuha billee a,ee thee, oos ko muen ne tutola tha, bheegee thee. kuha churagh boojha de, kuha, moonh dhamp ke so

ruho, undhera ho ja,ega. phir kuha, durwazu bund kurde, kuha, bhueya jee ! do kam hum ne kiye, ek kam toom kuro. ghuruz uesa hooj-jutee uor soost tha ki akhir nu cotha, pura pura juwab deta ruha.

(-conhuttur-ween. 69-11-99)

Ek moosulman beemar tha, ghoolam se kuha ki fulane hukeem ke pas jakur duwa la ; oos ne kuha, shayud hukeem jee is wuqt ghur men nu howen, kuha, honge, ja ; tub oos ne kuha, ugur moolaqat bhee howe, lekin duwa nu den ; tud kuha, rooquu humara leja, ulbuttu denge ; phir kuha ki jo conhon ne duwa bhee dee, ugur faidu nu kure. kuha ue kum bukht ! yuheen buetha tumheeden bandha kurega ya ja,ega ? kuha sahib ! furz kiya ki ugur faidu bhee kure to hasil kya, akhir ek din murna burhuqq hue ; juesa ub mure, tuesa tub mure.

(-suttur-ween. 70-50-90)

Ek mooghul wilayut za Hindoostan men akur bura admee hooa. ek roz oske yuhan nach hota tha, rundiyan yih khiyal ga ruheen theen. " rungeele chhubeelee doolhun." kisee ne poochha ki agha sahib ! ap sunujhte huen ye kya gatee huen ? kuha "bule, chura nu me-fuhmum, mun uz ursu, e do sal dur Hindoos-

(26-२१-२६)

tanum, mekhwanund chhu beeleē rungeeleē,
yu,une shush goorbu,e rungeen."

(-ekhuttur-ween. 71-११-७१)

Ek roz Haroon Rusheed badshah ke moonh
pur muk-khee ankur buethee, wook diqq hoo,a
uor upne ek moosahib se poochha ki khilqut
muk-khee kee, huqtu,ala ne kis waste buna,ee?
cos ne kuha juhanpunah! mootukubbiron kee
nukhwut ke torne ko, badshah soonkur choop
ho ruha.

(-buhuttur-ween. 72-१२-७२)

Ek kumbukht Khorasan ke chuok men
waste guda,ee ke गया था, itne men kisee
umeer kee suwareeburee dhoom dham se niklee.
cos ne logon se poochha ki yih kuon hue, jo
is shan se ata hue? ek rahee ne kuha ki yih
bundu,e padshahee hue. cos ghureeb ne asman
kee turuf sir othakur kuha ki ue khoda! bun-
dupurwuree is badshah se seekh ki hum mohtaj
nu hon.

(-tihuttur-ween. 73-१३-७३)

Kisee badshah kee teen jorowan theen; mo-
summat juhan begum, huyat begum, funa be-
gum, cos se ek azad ne soowal kiya ki upnee
ek begum moojhe do. badshah ne muhul men

jake juhaṇ begum se soowal kiya, oos ne juwab diya.

“ to padshahi juhanee juhaṇ zi dust mudih,”

“ ki padshahi juhaṇra juhaṇ bukar ayud.”

buṇduhoo ḥuyat begum se kuha, oos ne kuha :

“ juhaṇ khṇosh ust wulekin ḥuyat mebayud,”

“ wugur ḥuyat nu bashud juhaṇ chi kar ayud.”

buṇd ooske funa begum se kuha, oos ne bḥee yih buet puṇḥee :

“ juhan o ḥuyat o humu bewufast.”

“ funara niguhdar akhir funast.”

badshah ne ye bueten azad ko soonaṇ, buhoot khṇosh hooṇa uor kuha ki begumat toomharee toom ko moobaruk, humen imtiḥan munḥoor tha so hooṇa.

If the reader will take the trouble of referring carefully to the preface, or introduction, clviii, he must clearly perceive why the following story is repeated, under successive numbers, and in various styles. To mark every shade by which the pristine tongue ascends through the specimen given in 75th,

to the mixed language of the present day, would be a task as difficult as a similar attempt on the Saxon in its imperceptible advancement and change from that idiom to the English language, I have therefore endeavoured to give the outlines or most prominent features in the picture only. One if not more authors have actually written English works with success, in which none but words of Saxon origin are admitted ; may not I therefore use the like freedom in the Hindoostanee with equal propriety, and without being stigmatized as inconsistent in my conduct and writings ?

(-chuohuttur-ween. 74-vf-98)

Ek pritheeputi neṇ apnoṇ pootr kahoo gooroo
kuoṇ sompyo ki yahi jotish bidya sikḥa, o, jub
wa māhiṇ nīpoṇ ho, e tub mere nikṭṭ lya, o.
gooroo neṇ uti purisrum uo kripa tēṇ jitek prū-
kar wa bidya ke he achḥee bhānti purḥa, e, jub
dekḥyo ki chḥohra neeke jani chookyo, tub
sunmookḥ a nivedun kiyo ki muharaj ! raj kooṇ-
wur jotikḥ bidya māhiṇ puripukk bhūyo, jud
chaho, tud purich-chḥa le, o. kuhyo ki ubhee
boola, o, chḥohra ayo uo muryad soṇ ṭharḥo
ruhyo. nurputi neṇ moondree mootḥee māhiṇ
lu, ee uroo poochḥyo, kuhio baba joo ! humare
kūr meṇ kuha hue ? wa neṇ kuhyo, kuchḥoo

vustoo gol hue, wa men chhidr uo pakhan hoon hue. muharaj nen kuhyo, wa kuo nam kuha hue? kuhyo, chakee kuo pat. bhooputi gooro kee or dekhuni lage, wa nen nivedun kiyo, pritheenath! bidya kuo ghat nahin, boodhi kee bhool hue.

sama story given in Hindustani and the same story given in...
(-puchhuttur-ween. 75-१०-७५)

Ek raja ne upna lurka kisee jotkee ko suom-pa, jo ise jotik sikha, o, jub cos men yih poora ho to mere pas la, o. pande ne bure pyar uor dookh se jitnee baten coskee theen so cose uch-che dhub se sikha, een. jub dekha wooh lurka bure goonee hoo, a. tub raja ke samhne jakur kuha, muharaj! ap ka beta ub jotik men chuo-kus hoo, a, jub chahiye cose janch leekiye. raja ne yih soontehee kuha, ubhee boola, o; lurka aya uor hath jorke khura ruha. raja ne upne hath kee ungoothee mootthee men lekar poo-chha, kuho beta! humare hath men kya hue? cos ne kuha, koochh gol gol sa hue, jis men chhed uor put-thur bhee hue. muharaj ne kuha, coska nanw kya hue? bola chukkee ka pat. tub raja jotkee ke moonh kee or takne luga, woheen wooh hath jorkur bola. muhabulee! goon ka koochh dos nuheen, yih mut kee chook hue.

(30-۳۰-۳۰)

(-chhihuttur-ween. 76-۷۶-۹۹)

Ek sooltan ne upna lurka kisee moollim ke huwale kiya ki ise ilmi nujoom sikha, o, jub cos men kamil ho tub mere pas la, o. moolla ne buree mihnut o shufqut se jitne mudarij cos ilm ke the uch-chhee turuh purha, e, juh dekha ki lurka mahir hochooka, tub hoozoor men urz kee ki khulfoor rusheed ap ka nujoom men fa, iq hoo, a, jub chahiye, tub imtihaan leekiye. irshad kiya ki ubhee boola, o; lurka aya uor adab buja laya. mulik ne ungoothee moot-thee men lee uor poochha, kuho beta! humare hath men kya hue? kuha koochh shue mooduwwursee hulqe kee soorut uor cos men puthur bhee hue. huzrut ne kuha, coska ism kya hue? kuha chukkee ka pat. sooltan ne moollim kee turuf dekha, cos ne urz kee ki qiblue alum! ilm ka qooqoor nuheen, yih uql ka nooqsan hue.

(-suthuttur-ween. 77-۷۷-۹۹)

Ek badshah ne upna lurka kisee akhoun ke scoopord kiya ki ise sitaru shinasee sikha, o, jub cos men pookhtu hochooke tub mere pas la, o. costad ne niput pyar se jitnee bareekiyaan coskee theen, bukhoobee sikha, een. jub dekha ki lurke ne khoob dustgah pueda kee, tub juhanpunah se goozarish kee ki shuhzadu sitaru shi-

nasee men eganue rozgar hooa, jub chahiye azmaish keejiye. furmaya ki ubhee boola.o. lurka aya uor bundugee buja laya. badshah ne ungoothee moot-thee men lee uor poochha, kuho baba! humare hath men kya hue? kuha, koochh cheez gird see hue, cosmen soorakh uor sung bhee hue. juhanpunah ne kuha ki coska nam kya hue? kuha, chukkee ka pat. badshah costad ka moonh dekhne luge, cosne hath bandhkur kuha ki juhanpunah! hoonur kee kotahee nuheen, yih dana,ee kee kumee hue.

The Illustrious Hindustani.

(-uthuttur-ween. 78-va-96)

Kisee badshah ne upna furzund ek mooullim ko suompa ki isko ilmi nujoom sikhhao; jub cos men lasanee ho to ise hoozoor men la.o. akhoun ne buree shufqut uor mihnoot se jitne muratib cos ilm ke the, khatir khwah juta.e. jub dekha ki lurke ko cos ilm men khoob muharut ho chookee, tub hoozoor men akur urz kee ki juhanpunah! shuhzadu ub nujoom men la.iq o fa.iq hooa, jub murzee e moobaruk men awe, tub coska imtihaan leejiye. furmaya ki isee wuqt hazir kuro, hookm ke sathee lurka a puhoncha uor padshah kee khidmut men adab buja laya. huzrut ne upne dusti moobaruk kee ungoothee moot.thee men lekar furmaya, boojho to humaree moot-thee men kya hue? lurke ne urz

kee ki peer moorshid ! koochh gol gol sa hue.
 oos men soorakh uor put-thur bhee nuzur ata
 hue, huzrut ne kuha, ooska nam kya hue? lurka
 bola, chukkee ka pat. tub alumpunah moqlim
 ke chihre kee turuf dekhne luge, oosne urz
 kee ki khoodawund ! ilm ka nooqs nuheen, yih
 uql kee kotahee hue.

(-conasee-ween. 79-११-७९)

Ek nanba,ee rotiyaṇ puka puka rukhta jata
 tha, ek moosafir ooske pas a buetha, luga khane.
 oosne kuha, too meree rotiyaṇ kyoona khata
 hue? bola, kya toon ne yih bat nuheen sonee
 hue? "tuwe kee teree, tugharee kee meree."

(-ussee-ween. 80-१०-८०)

Ek mote koongre ne ek dooble putle ko pu-
 kur khoob sa mara. kisee ne poochha ki too
 ne ooske kya tuqseer kee thee, jo oos ne toojhe
 mara, bola ki tuqseer to koochh bhee nuheen
 kee. yih wohee uql hue ki "dooble mareṇ
 shahmudar."

(-ekasee-ween. 81-११-८१)

Ek moolla jub upne logon se azoordu hota to
 kuhta, muen kisee moolk ko chula ja,onga.
 akhirush ek roz nihayut runjeedu hokur bola ki
 lo muen ub jata hoon; onke ghur ke nuzdeek

ek musjid thee, wuhan jakur bueth ruha. ek ne con se kuha ki toom to is shuhur se jate the, bola ki toom ne yih musul nuheen sonee hue? "molla kee duor museet tuk."

(-beasee-ween. 82-੮੨-੮੨)

Ek hukeem ne upne lurke ko nuseehut kee uor buud coske lurke se poochha ki muen ne jo jo kuha wooh sub too sumjha, bola kya? cosue kuha ki too ubtuk kuhan tha jo too ne meree bat nu sonee? yih kuhne luga ki muen is fikr men tha ki mekh jo garte huen coskee mittee kuon lejata hue.

(-tirasee-ween. 83-੮੩-੮੩)

Ek ghoolam jare ke muosim men upne miyan ke peechhe mare surdee ke kampta chula jata tha; ek bhule mancos ne cose dekhkur kuha ki too jo itnee thund khata hue, upne miyan se kyon nuheen kuhta? wooh bola kya miyan ke ankhen nuheen huen jo muen kuhoon?

(-chuorasee-ween. 84-੮੪-੮੪)

Ek bood-dha lohe ka puesa hath men liye chula jata tha, ek ne poochha ki tere hath men kya hue? cos ne kuha, khoti puesa hue; wooh bola ki ugur khoti hue to too cose phenk kyon nuheen deta, kuhne luga, toom ne yih musul

nuheen soonee hue? “ khotā puesa khotā betā
wuqt pur kam ata hue.”

(-puchasee-ween. 85-४०-८५)

Ek uheer ek bhuens liye chula jata tha. shu-
hur ke bahur muedan men ek zumeendar hura-
zadu ek lathee liye khura tha, is ne ose tunha
dekhhur dhunkake bhuens chheen upne ghur
kee rah lee! thoree door guya tha ki ek ne
poochha ki too ise kuhan se laya, yih to ek
moosafir ke pas thee. wooh bola, kya toom ne
yih musul nuheen soonee hue? “ jiskee lathee
os kee bhuens.”

(-chheasee-ween. 86-४१-८६)

Ek muhajun ke rokur kuheen ko jatee thee,
ruste men quzzaqon ne marlee. oske sath ke
admiyon ne akur osko khubur dee ki rokur
maree gu.ee. muhajun ne kuha ki toom ne
kyoon jane dee? conhon ne kuha ki toom ne yih
nuql nuheen soonee hue? “ jiske howen char
gondueya, dhuol marlen chheen roopueya.”

(-sutasee-ween. 87-४१-८७)

Ek fuqeer ne ek duolutmund se soawal kiya,
osne ek ropuya diya; jub wooh leke chula, tub
ose boolake ropuya chheen liya, fuqeer kuhne
luga, baba yih kya! too ne aphee diya aphee

(35-੨੮-੩੫)

chheen liya, os ne kuha, saeen! yih musul nuheen soonee hue? "data ke teen goon, de, dilawe, deke chheen le."

(-uthasee-ween. 88-੮੮-੮੮)

Ek sahibī mooroowut ka bha,ee nihayut shu-reer budzat tha, jub tub uesa kam kurta ki hakim ke yuhan pukra jata, doosra bha,ee koochh upna khurch kurke ose chhoora lata, yuhan tuk ki wooh ghureeb mooflis hoguya. ek ne os se kuha ki baba! too ne ubus bha,ee ke waste upne tu,een bur bad kiya, ose nikal kyoon nuheen deta, os ne kuha, kya toom ne yih musul nuheen soonee hue? "tootee banh guljindre."

(-nuo,asee-ween. 89-੮੯-੮੯)

Ek sipahce ne bazar se koochh cheez mol lee uor ek cheez os se beshqeemut othake le chula. oske malik ne kuha, ise kyoon liye jate ho? kuhue luga, oskee rokun men. wooh bola ki toomharee wohee nuql hue. "purya mol bhuens ghutuona."

(-nuwwe-ween. 90-੯੦-੯੦)

Ek shurraf ushrufiyon ka tora liye jata tha, ose dekhhur ek ruhmar ka jee lulchaya, wooh oske peechhe lugchula, thoree door jake os ne

chaha ki tora chheen le. is mabuen men kuae
ek admee ague onhon ne oskee mooshken
bandh leen uor kotwal ke yuhan lechule. kisee
ne ose dekhkur kuha ki too jub idhur se गया
था, tub to tera yih hal nu था, itnee der men
too ne kya kiya jo bandha गया? osne kuha,
merree woohee nuql hue :

“ muk-khee buethee shuhd pur punkh gue
lipta,e.”

“ hath mule uor sir dhooone, laluch booree
bula,e.”

(-ekanwe-ween. 91-੧੧-੯੧)

Ek ghureeb mooflis ek din upne yaron se
kuhne luga ki muen ugur badshah ho,oon to
toom sub ashna,on ko bura admee kuroon. on
men se ek bol otha ki. “ nu nuo mun tel hoga
nu radha nachegee.”

(-banwe-ween. 92-੧੨-੯੨)

Nuql hue ki Nadir Shah jub shahjuhanabad
men dakhil hooa to os kee fuoj men se kitne
mooghul shuhur kee suer ko a,e. ek on men
bhookha था, ittifaq-un kisee sabcongur kee
dookan men saboon ke bure bure dule nuzur a,e,
kuhne luga, “ uz een chukteeha,e puneer yuke
zood humun dihi ki bisiyar goorsunu um.” sa-

boongur bola, agha sahib! yih saboon hue, puneer nuheen. tub jhoonjhlakur mooghul ne kuha ki. "qorrumsaq! ghulut mego,ee, biyar." jub cosne dekha ki yih uql ka undha manne ka nuheen, ek dula saboon ka huwale kiya, cos ne ek bura sa tookra torkur moonh men dal liya, sare honth phut gu,e, jeeb turuk gu,ee, tub ghubra ke kuhne luga. ue wa,e wa,e! duhunum sokhtu shood. sub bazaree hunsnge luge uor conse kuha, kyoon mirza sahib! is puneer ka muza to khoob chukha? nidan shurmindu ho gurdun neechee kiye chula guya.

(-tiranwe-ween. 93-੧੨-੯੩)

Ek mooghul tazu wilayut Hindoostan men aya tha, ittifaq-un kuheen subzee munde men ja nikla. wuban ek koonjree tokree men jamunen liye bechtee thee, mooghul ne poochha, ue koonjree! een mewu chi nam darud? bolee. mirza jee! inko jamunen kuhte huen. mooghul ke pas puesa nu tha jo lekar khawe, soorut conkee yad rukhee. phirte phirte kisee bagh men a nikla, ek jamun ke durukht neechee ku,ee ek jamunen puree theen uor do char bhuonre bhee. yih luga conhen choon choon khane, sathee bhuonron ko bhee luga chubane, jub moonh men kuchur kuchur luge kurne, mooghul

bola. “ toom cheen kuro khwah peen, men kala kala ek bee nu choroonga.” (13)

(-chuoranwe-ween. 94-᳚᳚-᳚᳚)

Do bhaiyon men dostee thee, ek tha sukhee uor doosra soom. jo soom tha so sukhee kee jo cheez chahta so lejata, wooh koochh nu kuhta. Ek roz os sukhee ko ek cheez durkar hoo,ee uor wooh os bukheel ke pas thee, is ne os se mangee, wooh dene men koochh tuminool kur ruha. wooh bola ki toomharee wooh kuuha. hue. “ tera so mera, mera so hen hen.”

(-puchanwe-ween. 95-᳚᳚-᳚᳚)

Ek khoosh nuwees bekaree ke subub se nihayut moturuddid tha. ek ne os se poochha ki too itna pureshan khatir kyon hue? osne kuha, bekaree se. wooh bola ki too jo itna

(13) This being the speech of a new caught *Tatar* is purposely incorrect, but I suspect it is not half so bad as the exploded jargon of many of our old Sparrows, who generally contrived to get some how or other at the milk and honey of India, without encountering a bee, as the poor Mooghul did in his perambulations. It is somewhat remarkable, that a similar anecdote is current in the lowlands of Scotland, against an ignorant highlander, who, mistaking a black snail for a ripe plum, was crushing the poor animal with his teeth, and upon its squeaking with pain, Donald coolly exclaimed, “ Take ye that for looking so like a (damson) plum damy.”

ghum o ghooṣṣu kḥata hue shayud too ne yih muṣul nuheen soonee? “ juesee buhe buyar peeth tub tuesee deejiye.”

(-chhe,anwe-ween. 96-११-९६)

Ek bure admee kee yih kho thee ki jub upne nuokuron pur khufa hota to conhen khoob marta, phir buḍ do char ghuree ke hur ek ko panch panch sat sat ropuye deta. ek roz osne upne admiyon ko mara, ek ne con admiyon se kuha ki toom jo humeshu mar kḥate ho, kya toomhen uor kuheen nuokuree nuheen miltee? con men se ek bol oṭṭha ki toom ne yih muṣul nuheen soonee? “ doodḥuel ga,e kee do lat bḥee bhulee.”

(-sutanwe-ween. 97-१५-९७)

Ek bhookḥe ne roṭee kḥa,ee thee, kisee ne kuha ki toojḥse rookḥee roṭee kyoonkur kḥa,ee gu,ee thee, ⁽¹⁴⁾ kuha shayud toom ne yih muṣul nuheen soonee? “ bhookḥe ko kya rookḥa uor neend ko kya tukiya.”

(-uṭṭhanwe-ween. 98-१८-९८)

Kisee ne oont se poochḥa ki toojḥse kuon sa

(14). A reference from the subsequent remarks, in page 56, will appear to this very story, on the use and abuse of *ne*, which will merit particular attention.

kam khoob ho sukta hue? bola ilaqubundee, cosne kuha, dooroost, tere hath pañw kee moolayumut se muḡloom hota hue.

(-ninnanwe-ween. 99-११-९९)

Ek ʊzeez noor ke turke kisee ashna ke ghur guya uor kuhne luga ki muen bhookha hoon, koochh khana ho to laiyō. cos ne kuha ki uchchha buetho, khana tueyar kurwawen. bola ki koochh basee dhura dhuraya ho to laiyō, wooh bola ki humare yuhan basee nuheen ruhta, poochha, kiswaste? bola, "basee ruhe nu kootta khae."

(-suo-ween. 100-१०-१००)

Ek shaḡir se koochh qooṣoor surzud hooa, badshah ne hookm kiya ki isko roo bu roo mere mardalo. shaḡir jan ke dur se thurthurane luga. ek khookshamudee moṣahib bola, yih kya namurdee hue? murd kubhee nuheen dūrte. kuha cosne, ugur too wooh hue, meree jugih a uor muen teree jugih jaoon. padshah ko yih luteefu khooksh aya, hunskur coskee tuqseer moṣaf kee. cosne mukhlisee paee, isne shurmindugee.

REMARKS *on the preceding* STORIES, *with* STRICTURES *on the Use and Abuse of the Particle* Ne, *as a Subjective or Ablative Sign.*

In the course of the Stories, I have not been inattentive to the advantages and disadvantages of the reformed orthoepigraphy adopted in this work, and as the former greatly preponderate, I see no reason yet to be dissatisfied with this my last exertion on that subject. The only very untractable word, which I have met with, is the name of the silver coin we call a *roopee*, *roopiyu*, as it is pronounced and may be written, including its inflexions and plural nominative, in these various ways, *ropuya*, *rope,u*, *ropeya*, *ropuye*, *ropu,e*, *ropue*, *ropuon*, *ropuyon*, *ropu,on*, to say nothing of *oo*, which may every where be substituted for *o*. *OO* in fact appears the most ancient, if not the most proper, of the two, as the word comes from *roopa*, *silver*, like our old word *silverling*, from that metal. The derivatives and even the inflections of *yih*, *yuh*, and *wooh*, *wuh*, *vooh*, are likewise liable to fluctuate thus, *yihan*, *yuhan*, *eehan*, *ihan*, *yhan*, *hi,an*; *wuhan*, *vuhan*, *woohan*, *whan*, *hoo,an*; *uesa*, *wuesa*; *oos*, *voos*, *vis*, *wis*. One would be induced from the last example to believe, that these pronouns were originally *yih*, *wih*,

vih, with yis, wis, vis, as their inflections, did not ya, wa, ye, we, militate against this conjecture; but we cannot prosecute the matter further now, as it might insensibly mislead us into a wide field of philological speculation. The scholar will by this time have perceived, that those letters, which used to be written singly, though double in the original, are now exhibited correctly, as they ought in strict propriety to have been long ago, (agreeably to my own observations then upon the double letters at the end of Arabic radicals, that were not expressed before), in order, not only to comply with the rules in that language, but also to facilitate the acquisition of these and other derivatives, mudqooq, *hectic*; murdood, *rejected*; muḥsoos, *sensible*; muḥdood, *bounded*, from diqq, rudd, ḥiss, ḥudd, which, without the reduplicated final, must appear almost inexplicable.

While the above were written as pronounced simply diq, rud, &c. their conversion in the passive participle, and other ramifications from the root, must have proved much more puzzling to beginners, than it will ever be in future, especially to those who may occasionally consult my Hindee-Arabic Table with sufficient diligence and attention.

As the Sanskrit, however, drops the first aspirate of two aspirated letters coming together, I have done the same thing also in the words like uch-chha, muk-khee, t̥h̥uṭ-t̥ha, instead of uchhchha, mukhkhee, t̥h̥uṭh̥ha. The hyphen, introduced in such examples, is merely to impress the scholar with the necessity of laying the requisite stress on the first letter of the two, which could not be observed in my former method of expressing them by one only, and the words were consequently very indistinctly prolated, nay frequently misunderstood by the natives. The true cause of many examples like the above, and those which will occur in the Stories, seems to be the application of a general rule to reduplicated consonants, when long vowels become short, that what is lost from a vowel should so far assist its following consonant. Batee, buttee, chadur, chuddur, chakoo, chukkoo; maṭee, miṭṭee, muṭṭee, are common instances in point. Wherever final double letters have not been expressed, this will be owing solely to inadvertency at the time, for their appearance can do no harm whatever, but may produce some good, as illustrated above by examples, which could be greatly increased were this the proper place for them.

Infinitives, that in the pristine dialects had a

in their first syllable, will sometimes appear in modern speech with the a converted to u, such as rakḥna, pakna, chakḥna, now apparently become rukḥna, pukna, chukḥna. It is singular enough, that the Moosulmans generally appear in their pronunciation fully to preserve the *tushdeed* in ruk-kḥa, chuk-kḥa, pukka, for which there is no other way of accounting than to suppose, that both letters, agreeably to the rule just mentioned, existed in the infinitive, *quasi* pukna, rukḥkḥna, but as the natives are not very consistent with each other on this head, we shall leave it for future investigation.

For those readers, who may still observe that my present mode of spelling even is not always uniform, it may be necessary to remark, that a careful perusal of all the foregoing pages ought to convince them how impossible it must be to confer stability and consistency upon subjects, where they do not really exist. It is not so much my province to determine, whether shur-mindu, shurmundu, shirmundu, shirmindu, be the most accurate, as it is my duty to give them all at times, were it for no other purpose than to demonstrate the truth of the rules I have inserted in the preface, and to accustom learners to such varieties as they will certainly meet with in their travels over India. This observation may

be extended, almost *ad infinitum*, whenever letters are so interchangeable with each other, as they certainly are in the Hindoostanee and other oriental languages, whence kphenchna, kphenchna, kheenchna, *to draw*, khørshed, khørshued, khørsheed, *the sun*. I have at times been startled myself at the new and strange appearance of particular words, but when the moonshees quoted the authority of excellent dictionaries for them, acquiescence on my part became a matter of course, and I trust the intelligent reader will not be less reasonable.

If this first volume of short Stories be favourably received by the public, the compiler has it in contemplation to carry them on through as many more volumes, as he can procure materials for so useful a purpose. The explanation of many proverbs and common expressions is frequently so much interwoven with a due knowledge of the religion, morality, arts and sciences, laws, customs and usages of the East, that every student of the Hindoostanee language alone, will now enjoy daily opportunities of investigating those important concerns of the nations among whom he must probably reside for many years, and in that idiom or speech, which is most familiar to the great body of the people. In this point of view alone, I cannot

avoid contemplating my present and projected exertions with some complacency, and I shall be happy to receive, correct and publish periodically, under suitable acknowledgments, such original or translated amusing anecdotes, tales or stories in the Hindoostanee language, as individuals may feel inclined to favour me and the public with, provided they contain nothing evidently offensive to decency and good manners. The whole collection has been, and will be in future left without any English version, as this would only serve to pamper and confirm the mental torpor that thoughtless youth even here are too apt to indulge, and to which our countrymen on their arrival in India are but too prone, from the enervating effects of a warm climate, and the still more dangerous influence of example. That this assertion is true, as far at least as the Hindoostanee language is concerned, we may learn from the annals of literature in that country, where, strange to tell, the men whose official situations alone ought to have made them proficient in the popular tongue, were, till the foundation of the College by Marquis Wellesley, with a very few exceptions, quite ignorant of the matter. What was still worse, their Indian monitors were doubly interested in confirming that ignorance, of which

every body, but those very men, or others equally hoodwinked by misplaced partiality, with so much reason complained. The great experience which I formerly enjoyed in this department enables me to declare with confidence, that where one moonshee was to be found either inclined or qualified to teach the Hindoostanee on grammatical principles, there were ninety-nine, with some ability, eager and willing to instruct in the Persian and Arabic languages. To counteract such accumulated and growing obstacles even here to the diffusion of the popular speech of Hindoostan, I have had recourse to the foregoing collection, which it is to be hoped will meet with some success. I feel perfectly convinced, that the general happiness and prosperity of the British Indian Empire is intimately connected with our progress in the most useful languages of India, and that the most popular of these is the only safe medium, by which we can avoid some delusive errors among us, that are founded entirely on literary prejudices, gross ignorance, or a misconception of the Native character, by people under peculiar local attachments, not less injurious to them than to the real interests of the British Empire, both in Asia and Europe, where it is high time for the Hindoostanee to be generally patronized and

disseminated, as it certainly deserves, being in fact a living language, spoken and esteemed by many millions of men, independent of their own several provincial dialects of that or other tongues.

If the above shall prove, from investigation and experience, to be the real state of the case, and moreover that the Hindoostanee is the sole military and camp speech, known universally as such over the vast dominions of the Honourable Company in every part of Hindoostan, the British Indian community have an undoubted right to throw a heavy responsibility on all the individuals, who have hitherto preferred the dead and learned languages of those distant regions, by establishing professorships and honorary medals for them alone in England, to the exclusion almost, in those respects, of the adequate encouragement for acquiring the current tongue of the Indian peninsula. The hindoo-stanee has been long subjected to that species of persecution and contempt, under which the English, for three centuries past, has struggled for its present estimation and supremacy, over those formidable rivals the French, Latin, and Greek, which may now be as aptly contrasted with the sterling worth and encreasing use of modern English all over the world, as the ver-

nacular Hindoostanee may safely be with Persian, Arabic, or Sunskrit; and, I shall cheerfully add, *palmam qui meruit ferat*, on behalf of English and Hindoostanee, when impartially weighed in the scales of general utility, against their more classical competitors.

If in England we have successfully cultivated the ancient and modern tongues, by first having a practical knowledge of our own, in the daily occurrences of life, why not place the Hindoostanee in British India on a similar footing, and through its aid ascend or descend to the highest branches or profoundest depths of Eastern lore, which must include the dead, learned, and living languages, with all the provincial dialects, of that vast empire? Every youth of moderate talents and assiduity who reaches India, as a good colloquist in the popular speech, has thereby the means of speedily learning every thing which a sense of duty, interest, ambition, or pleasure may suggest, in his official or professional career, over and above the immediate use of one general medium of conversation with most people he may meet; a vehicle pregnant at the same time with an ample share of the most useful words belonging to its constituent parts, Sunskrit, &c.

Additional arguments in support of the Hin-

doostanee, as a *sine quâ non* for every British subject proceeding to India, in responsible departments, need not here be adduced, seeing that a recent lamentable event itself cries aloud for the universal inculcation of this doctrine among the Honourable Company's infantry and cavalry cadets, who, unless previously instructed in the military language of India, must be equally liable to commit fatal errors with the king's officers, whose ignorance in that respect, according to current report, was the sole cause of the deplorable catastrophe, and subsequent military execution, to which I allude.

A previous knowledge of and colloquial facility in the popular speech here contemplated, in respect to the Company's civil and military servants, will obviate not only the recurrence of such distressing casualties as have lately happened, but the chance also of young men reaching India with warm tempers, while wholly unable to express their wants or feelings in words; a common defect, though one which has been the cause of trials for murders repeatedly in British India by juries, whose verdicts were naturally given for homicide only, as the deaths from those unfortunate rencounters seemed more owing to premature association, and reciprocal misconceptions by the natives and juvenile

strangers immediately after arrival, than any intention whatever on their part to commit a capital crime, from the possibility of which, neither ancient nor classical erudition can guard them so effectually, as a certain proficiency in the common or vulgar tongue, which must be the grand instrument of defence at first, to every European on landing at any one of the presidencies in British India.

As the subjoined documents particularly refer to the grand object in view, I never can introduce them in a more appropriate place, or at a time so seasonable as the present ; when, as a captain in the Madras army, this gentleman is now high on the college establishment at Fort William.

MEMORIAL of Lieutenant THOMAS ROEBUCK,
of the Madras Establishment, lately Fort-
Adjutant and Acting Town-Major of Vellore,
to the College Committee of Directors of the
Honourable East-India Company :—

SHEWETH,

THAT he was obliged to return home on the 10th September 1805, on account of his health. In his official situation he experienced the greatest benefit from his knowledge in the

Hindoostanee language, particularly as he had the charge of all the officers formerly in the service of the Nuwab (Nabob) of Arcot, (pensioned by the Honourable East-India Company) who in fact spoke no other language. Upon his arrival in this country, he renewed his most earnest application to this necessary language, being the colloquial dialect, or grand popular speech of India. With this view, he went to Edinburgh, to receive further instruction from that most able professor, Dr. GILCHRIST, whose works, and well known labours for the benefit of his country, do him immortal honour, and he was so well satisfied with Lieutenant Roebuck's knowledge of the Hindoostanee, that he not only placed all his gratuitous students under his charge, but likewise, upon his leaving Edinburgh, gave him a certificate of his great proficiency in this language, and ability to teach.

The Sanskrit is a dead language, and only known to a few of the more learned Pundits : the Arabic is studied by Moulwees, or Doctors of the Mahomedan Laws : and the Bengalee, Urvee, Tilinge languages, &c. &c. &c. are only in use in particular provinces : but the Persian, in point of general utility, ranks next to the Hindoostanee.

1. Hindoostanee is the general language of the native courts, although Persian is occasionally used.

2. In Hindoostanee all political matters are discussed, which are ultimately translated in writing from this into Persian.

3. All revenue concerns (with a very few exceptions) are managed in the Hindoostanee.

4. The Hindoostanee is the general language of the native troops, and therefore an officer can never discharge his duty, with satisfaction to himself or advantage to the Honourable Company, without an intimate knowledge of this, above all other Oriental languages.

5. The Honourable East-India Company having lately founded an Oriental College in England, (no doubt having entirely in view a due acquirement of the languages of India) must certainly, *on the above considerations*, deem it of the first importance to their interest, and in fact to the security of India, to have their servants instructed in the Hindoostanee or grand popular speech of India, not only on account of its being of more real use to them than any other, but this language alone enabling young men to prosecute their studies upon their arrival in India, particularly in the Arabic and Persian, which, together with the Sunskrit,

in fact, are only useful, generally speaking, in so far as they may ultimately tend to illustrate the Hindoostanee,⁽¹⁵⁾ in the same manner as Latin, Saxon, and French, are of use in giving a person a greater knowledge of English: thus,

Saxon,	Latin,	French,	English.
Hinduwee, (or language prior to the Mahommedan Conquest)	Arabic,	Persian,	Hindoostanee.

Now, what foreigner, coming to England, would ever think of learning Saxon, Latin, and French, (although each of them may be considered as a root) in preference to learning English direct?

6 At the College of Calcutta it was found necessary to have one Hindoostanee professor and two assistants, independent of the Persian and Arabic professor, who also had an assistant. To this establishment was added one hundred and twenty-one Moonshees, or native teachers, which cost the Honourable Company £10,000 a-year: whereas, at the Hertford College, the Hindoostanee, instead of being the primary consideration, is made merely a secondary object, as the Persian and Arabic professor there,

(15). And he might have added, or facilitate the rapid acquisition of its highest styles in either direction, and therewith, the subsequent easy attainment, on the spot, of every provincial dialect, as local inducements might dictate the necessity, and opportunities occur for so great proficiency.

whose time must no doubt be very much employed in teaching Persian and Arabic, (and having no assistant even for these languages) is also desired to teach Hindoostanee

7. Lieutenant Roebuck humbly offers his services at the College of Hertford, in the Hindoostanee department, to the consideration of the College Committee of Directors of the Honourable East-India Company.

47, *Warren Street, Fitzroy Square,*
August 12, 1807.

Lieutenant THOMAS ROEBUCK,

SIR,

THE Court of Directors of the East-India Company have considered your Memorial, representing your acquirements in the Hindoostanee language, and offering your services in that department of the East-India College; and I have to acquaint you, that it appearing your services are not required, the Court have resolved to decline your offer. I am, Sir, your most obedient humble servant,

(Signed) JAMES COBB, *Assistant Secretary.*

East-India House,
the 8th October 1807.

The contest respecting the subjective sign *ne*, as an inflective postposition, under certain circumstances, having commenced some months ago in the Asiatic Journal, I cannot do better than quote, at full length, the whole of what was then advanced, in that most useful miscellany, for every person connected, directly or indirectly, with British India.

“ Having been arrested in my progress with this portion of our philological lucubrations, by a recent theoretical innovation on Hindoostanee rules of grammar, of some importance to the students of so useful a tongue, I am under the necessity of postponing the first object, till, with your permission, I have fully discussed here the following theme.

“ Many years ago, I published all the canons then procurable from the natives of Hindoostan, respecting a very singular particle *ne*, and the curious regimen connected with its use, peculiar perhaps to the language of that country, as I never have heard of a parallel instance in any other ancient or modern tongue. Nobody having assigned even a tolerable reason for the constant introduction of this seeming expletive *ne*, when I was in India, and surrounded with the best *native* orientalists, it occurred to myself, that in a flexible syntax like Hindoostanee,

this particle *ne* might be usefully employed to discriminate the subject and object of a sentence, otherwise equivocal, while under the influence of that extraordinary construction, which exhibits the preterite tense of an active verb in concord with the object instead of the subject, or thrown into a species of neuter state, discordant with both. “Murd ne sipahee mara,” “sipahee mara murd ne,” “mara murd ne sipahee,” “mara sipahee murd ne;” all indicate that “a man beat a soldier,” but, “sipahee ne murd mara,” “murd mara sipahee ne,” “mara sipahee ne murd,” and “mara murd sipahee ne,” on the contrary signify “a soldier beat a man.” In the whole of these instances of flexibility in position, the subjective sign *ne* denotes the nominative at once and the object or accusative by induction, much better than we can always do in English, when forced to say, for the sake of verse, “a man a soldier beat,” an ambiguity so far provided against by the Hindoostanee *ne*, now under discussion. The evident great use of *ne*, on particular occasions, has, I presume, induced the habit or custom (the grand cause of abuses in most languages) of preserving it, even where the objective postposition *ko* renders *ne* superfluous, as in “murd ne sipahee ko mara, a man beat a soldier,” which, with or

without the *ne*, by the situation of *ko* alone, is perfectly apparent. If we are to follow the new theory lately proposed for the solution of those difficulties encountered by me, as the first Hindoostanee philologer, *ne* is to be deemed an ablative or instrumental postposition, because one of the many provincial dialects in India has, it seems, *ne* for the sign of that very case!!

“ According to this luminous hypothesis “ *lurke ne lurkee maree*,” must be rendered “ by a boy a girl is beaten,” never as the Hindoostanees, or I would translate it, “ a boy beat a girl,” agreeably to the direct position and import of the sentence, without offering any violence either to the nouns or verb, as the ingenuity of the projected innovation necessarily does, by converting the subjective to the objective or instrumental state, and the active to the passive voice, in rather an elliptical form!

“ That the pride of discovery or invention, aided with pertinacious sophistry, may make a tolerable handle of the above and similar examples, is readily conceded, on the assumption, that *guree hue* may be understood to make *maree* a passive form of the active verb *marna* to beat, agreeing with the feminine *lurkee*; and if a Hindoostanee, conversant with Persian, shall really turn the sentence thus “ *bu pish kuneezuk zudu*

shood," in preference to "pisr kuneezuk ra zud," I shall candidly declare, that so far the doctrine of instrumentality and inversion has some plausibility at least on its side, though the whole native literati of the college at Fort William authorised me to define *ne*, "mazee mootu, uddee ke fa'il ka ħurfi lazimee," meaning "the subjective sign of an active preterite." See the Stranger's East Indian Guide, page 119, second edition.

"Lurkoṇ ne lurkee ko mara, "boys beat a girl," and thousands of similar instances, do not leave the inverted theory a single foot to stand on, either in concord or government; lurkoṇ, boys, being plural, while mara, beat (or beaten) remains both singular and masculine, though *lurkee ko*, in the objective, be clearly *a girl* and feminine of course. A Hindoostanee Persian scholar would almost instinctively translate the foregoing "pisran kuneezuk ra zundund," though it is possible enough, that a Murħuṭa linguist, in the true spirit of perversion, may invert this also "bu pisran kuneezuk zudu shood," as both modes are admissible enough in the oriental tongues, on the very principle by which we even can say "boys beat a girl," or "a girl is beaten by boys," to signify the self-same thing. In the Hindoostanee,

likewise, “*luṛkee maree gu,ee hue luṛkoṇ ke hath*” is an expression consistent with grammar, and equivalent to “*luṛkoṇ ne luṛkee ko mara*,” but by no means so idiomatical. When we attempt to turn such expressions topsy turvy, to bend them under some fanciful rule of an obscure tongue, compared with the Hindoostanee, by what hocus pocus can *ko*, the objective postposition, be put to flight? Grant, that some philological conjurors really could perform this wonderful exploit, how is *luṛkee* to become the subject of *mara*, and by what authority shall *active* verbs represent *ad libitum* either passives or impersonals? When these queries are satisfactorily answered by the abettors of inverted, in preference to direct construction, I may yet be a convert to what now appears a strange hypothesis, which transforms *luṛkee*, a girl, at once to a virago, who will be content with nothing less manly than a masculine verb. “*Luṛkee mara*” (*sub auditur* *guya hue*) “a girl is beaten” will never do; nay should we deprive this poor object of personal privilege and say, “was beaten,” “it was beaten,” the little interrogative *what* gives the *coup de grâce* to “the baseless fabric of a vision,” and leaves not one trace of consistency behind.

“As the Hindoostanee is not less pliable than

other languages, in the substitution of neuter verbs with dative or ablative cases, for actives and their regular subjects and objects, we accordingly hear, “moojh se chook hoo,ee,” “by me a mistake happened,” importing “muen ne chook kee,” “I made a mistake,” or simply “muen chooka,” “I mistook.” Whence it is clear as noönday, that this comprehensive popular tongue never was forced to borrow any instrumental sign to express superfluous inversion: and “muen ne” at best would prove rather an odd representative of “*moojh se*,” by me, to me, me, “moojh se kuha,” he said to me, he told me. “Lurkon ne lurkee ko hathon se mara,” if subjected to the new process of parsing and its theoretical style of version, here would be no less than three objectives with not one palpable subjective among them, besides the more glaring absurdity still of *puella agens puerum* already exposed, as a premature virago or monster, at variance with the only word that could possibly agree with her! Hic labor, hoc opus! which would have been honourably performed, had my philological competitors endeavoured to elucidate the true cause, why the mere omission of *ko* reconciles the preterite tenses of active verbs with objects in gender and

number, or on what rational grounds the insertion of *ko* paralyses the energy of these transitives so much, that they fall into a state of neutrality, and disclaim the very semblance of concord with “both their subjects and objects.” Again, what is the more occult reason for those past tenses of actives, having a present participle in their composition, never assuming the subjective prefix *ne*, “wooh *kuhta* tha,” he was saying, did say, “cosne *kuha* tha,” he had said; while a future auxiliary has no such effect. Moreover how does it happen, that *ne* does not inflect the first and second personal pronouns in general, though all powerful among the rest? I shall certainly persevere to a solution of the above and other intricacies in the Hindoostanee, to the utmost of my power, and the moment my opponents shall convince me in fair argument, of faults by omission or commission, in my progress, my recantation will be signed in the face of day.”

That the new theorists may be tempted to leave the flagrant ambush of self-importance and conceit, into which they have thrust their speculative heads, like certain silly animals, with the vain hope of always concealing their long ears or tails, I here give them a fresh

opportunity of defending their assumed impersonification of Hindoostanee verbs, and, without ceremony, shall proclaim farther studied silence on that side, as the most expressive mode of declaring the victory, in this *ay* and *nay* contest, to be wholly on mine. “Ek yorut ne upnee betee ko mardala hue,” rendered impersonally, in compliance with some enlightened notions of general grammar, recently imbibed at one hotbed of oriental instruction in England, by a dogmatical novice in Hindoostanee, would run thus, “by a woman *it is* murdered her daughter.” This specimen of syntax, in an English version, would cut so curious a figure, that no schoolboy could recognise the translated abortion for his mother tongue, and if thus put into Persian, “bu zune dokhturi o kooshtu ust,” for the edification of any learned native of India, he too would certainly stare with equal wonder at such a strange metamorphosis of the Hindostanee language. On the contrary, no mortal could be at a loss to recognise the direct translation, “a woman murdered her own daughter,” “zune dokhturi khoobra koosht,” as the one most useful and correct in every point of view, when taken by common sense, unencumbered with the haut ton of *pedantic* spectacles, a *Sanskrit* telescope, or even

a *Marhuta* ⁽¹⁶⁾ spy-glass, to conjure up “ the baseless fabric of a vision ” in the welkin of Oriental literature, where, as far as the Hindoostanee is concerned, I am ready to shake a spear at any insidious opponent in those airy regions, or break one fairly with an open foe, on this field of philological controversy.

(16) One imaginary origin of this word has a singular coincidence with the existing disputation, and it would indeed have been well for the *Marhutas*, in these days, had they as prudently persisted in their former mode of warfare, by first giving their enemies a terrible blow, and then adroitly retreating from every engagement, which could be converted, in any manner, to a pitched battle. That their servile imitators in the *ne* combat will be more fortunate, in this negative rencounter, from a retention of the old policy in military tactics, than the Pindaree chiefs have been in their new plans of boldly facing the British army, is a result still in the womb of time or taciturnity, and this last being one of the man-midwives for the mountain in labour, there is no saying when it will be fairly delivered even of *ridiculus mus*. Had a real discovery been made in Hindoostanee grammar, even from a blunderbuss loaded by one bush-fighter and fired off at my head by two or more keen Polish lancers afterwards, I could have consoled myself by the reflection, that the private loss of one feather in my cap might produce a public gain; but so far from this being the case, *ne*'s pristine darkness has become still more visible, by a perverse attempt to throw one distorted ray of light on the subject. In the course of thirty years, it was natural enough to conceive, that some ingenious scholars might have corrected many errors, and supplied various omissions, in a foreign grammar, which was brought almost at once to perfection by me, with little or no aid, in that respect, from the natives who used it; and, if this had really occurred, my gratitude would have been evinced for the service so rendered to the republic of eastern letters, instead of the indignation which a silent determination to persist in the wrong road is naturally calculated to excite, in every upright breast, when both able and willing to argue the

Suppose the impersonal parser, or dandy grammarian, in the solemn act of opening its oracular mouth on the foregoing sentence with "it is murdered," in the hearing of an honest Quaker, I feel convinced that he would involuntarily exclaim :—

"Verily, friend, if thou meanest the murder

point in question; nay, it has already been proved, that the fondly cherished hypothesis concerning the instrumentality of *ne*, and the consequent impersonality of active verbs in the Hindoostanee, are a couple of the most preposterous stumbling blocks ever thrown in the road to any language, and not less *mal à propos* than the tacit forbearance and affected complaisance of those marplots, with whom these dark lanterns originated, at their own wonderful, though useless exploits, which they nevertheless carefully conceal from the light of day, when challenged by watchmen on the highway, as robbers do their evil deeds at night.

Long ago I observed, that this expletive *ne* was the grand stumbling block of jargonists, and the scarecrow of raw scholars; little dreaming then of its ever proving a bone of contention between myself and those oriental adepts, who may boast of their infallible gift of Moosulman priests' scriptural or pagan preachers' dead tongues, while they nevertheless contemplate my poor mangled *NE* as a philological gorgon, which petrifies the whole conclave into the expressive silence of their own defeat. Among the various meanings and modifications of the particle *ne* to, of, ing, must, no, not, &c. it might be confounded with its feminine *nee* by a mere Persian scholar in Hindoostanee; nay, he could even twist the subjective *ne*, in the mouth of a Mooghul, to the sound of *nue*, a pipe, flute, *reed*, without being foolhardy enough, at the same time, to make an instrumental *meaning*, out of this national deviation by way of catcal, from *ne* to *nee*, *nue*: the *sense* of the passage, if so rendered, would evidently stamp such a *nue-chæ* or whiffer, as a *ninny* not less glaring than the original perverter of action to passion, in the instances formerly adduced; whom, and all his active and passive associates, I shall henceforth consign to the tacit enjoyment of that case of

“ to apply to thy vernacular speech, it has been
 “ smitten indeed with that instrumental mem-
 “ ber of nonsense, commonly called the jaw
 “ bone of an ass. Ay, truly, this was a potent
 “ weapon in days of yore, but which requires
 “ no such illustrations of its baneful effects on
 “ the king’s current coin, termed sterling Eng-
 “ lish, in our times.

“ Thy monstrous innovation may yet expose
 “ thee, my good friend, to all the pains and
 “ penalties of high treason, wantonly committed

and allusion to ne’s substitute *nue*, as a *reed* of a different construction, “*hæret lateri lethalis arundo*,” till he or they extract it at their leisure, by the candid restoration of my little friend *ne* to his proper place in Hindoostanee grammar.

Considering the nature of some recent invasions of my literary fame and property, it is rather surprising that the whole credit of being the Father of Hindoostanee Philology, which has hitherto been generously conceded to me by the voice of British India, is not stoutly denied by those very egotists who insist, that because one dialect there possesses an ablative *ne*, this particle is not a nominative sign in another, for the same spirit of egotism might conjure up an old exploded story of my grammar being only such a transcript of the Hindoostanee archetype, as the Persian, Arabic, and Sunskrit works of that class, hitherto published, confessedly are of the respective grammars in those very languages, from a Moosulman once having asserted so much against me, in support of a barefaced plagiarist. If such books can yet be produced, that have actually been consulted unacknowledged by me, or which the natives and my own countrymen have not pillaged from mine, certainly I shall have as much reason to blush over my own egotisms here, as the egotists may yet be ashamed of their puerile conceits; then indeed we may close this wordy war with the exclamation of Solomon, “vanity of vanities, all is vanity and vexation of spirit.”

“ against thy own sober judgment, perhaps
 “ to please some officious tool in the hands
 “ of a blockhead, intent on reducing the case
 “ of every subject in Hindoostan, to a pitiful
 “ object of inversion by the ablative form.

“ Prithee, reflect that the unmerited assassi-
 “ nation of poor *ne*, may terminate in a per-
 “ verse species of *felo de se*, that might brand
 “ thee with the indelible stain of sacrificing
 “ principles to interest, without rhyme or rea-
 “ son ; a rule of modern conduct much more
 “ honourable in the breach than observance.”

If not a quaker, I am so far a methodist in grammar, as to believe, that were *ne* really the ablative sign, it would have been most conspicuous in the first and second personal pronouns, muen *I*, and tuen *thou*, because they possess each two inflections, moojh, mere, *me* ; toojh, tere, *thee* ; for this very *ne* to associate with instrumentality ; but strange to tell, both reject the holy alliance, and insist upon appearing each *in propria persona* and *in recto casu*, as muen *ne I*, tuen *ne thou* only, while all other declinable words submit to the inflective prowess of this subjective sign *ne*, without having their respective powers, as agents or nominatives, in the least degree infringed, by any upright and straight forward translator of Hindoostanee into

his own native oriental or occidental tongue. Let the reader candidly refer to most of the stories where *ne* occurs, and he will find my observations confirmed at every step he takes, through this volume, in which the ninety-seventh is proof positive how far the Hindoostanee can employ an inverted phraseology idiomatically, independent of the proposed very preposterous hypothesis, that *ne* is an ablative sign, and every active verb in its train must, *ipso facto*, be transformed to that emasculated being, worse than a hermaphrodite or eunuch, to be denominated an impersonal verb of the neuter gender, often without even the shadow of any harmony or concord, in construction with the subjects or objects of the imaginary passive voice. *Risum teneatis amici!*

When this extraordinary altercation reaches the colleges in the East, surely some of the wise men there will put the particle *ne* to the test of a new and fair ordeal, among those best qualified to decide on this question, and set it at rest for ever, that learners of the language at home may no longer be compelled to succumb to a different doctrine on the same theme abroad, as this may disgust, and never can edify, the students on entering those seminaries for the further prosecution of the Hindoostanee and

Persian, which evidently reflect some reciprocal light upon my arguments and each other, especially in all examples similar to the last, where *upna* and *khæd* are introduced, page 63, *q. v.*

For more ample information respecting *ne*, consult the dialogues, pages 14 and 22, also the English and Hindoostanee Grammar and Dictionary, and more especially the 97th story, page 39, where the sign of agency *ne* before a perfect active verb is finely contrasted with the instrumental postposition *se*, in its more natural connection with the passive voice fully expressed, to prove the Hindoostanee no way more defective than other languages, in sentences of this inverted kind, and in the same breath to expose the *monstrum horrendum* of an ablative nominative in its true colours, as a phoenix of pedantry and folly combined.

Before we fairly throw the gauntlet down and leave it on this contested theme, I am forced in justice to myself and the oriental republic of letters, to mention that the stories, in my Hindostanee collection, have been foully subjected to a species of deliberate depredation, perhaps unrivalled for iniquity and deception in the annals of literature.

It seldom has yet happened to original writers and compilers, to have had their publications

insidiously plundered by their own gratuitous pupils, and never, till now, has it entered the hearts of such bookworms and vampires, to establish, by irresistible authority, a masked monopoly, for the purpose of excluding those very works of their own unsuspecting instructors from all future chance of fair sale and competition, as mine have been, in favour of some spurious and comparatively inadequate productions, in the Hindoostanee branch of eastern lore. I may have an opportunity soon to enlarge on this ungracious topic, and shall then enter more fully into particulars, that might, under all circumstances, appear somewhat premature in this volume ; but the day cannot be far distant for me to expose, in *propria persona*, every actor, both above and below board, in this precious drama of literary conspirators, against my rights and honest expectations as the adventurous Hindoostanee Philologer, who first toiled in, and cultivated successfully, that much and long neglected field of local knowledge.

I have equal reason with Virgil to exclaim of my labours in plain prose, what he justly observed on his famous verses and their sordid claimant :—

“ *Sic vos non vobis,*” &c. &c. &c.

“ *Hos ego versiculos feci, tulit alter honores:*”

but I may perhaps safely subjoin, that the “*sacra fames auri*” of my plunderers has not yet purloined the *famam* still due me; though, in our days, a modern Propertius might see, through this transaction, some reason to observe, in the plaintive strains of that honest Roman:—

“ *Auro pulsa fides, auro venalia jura,*

“ *Aurum lex sequitur, mox sine lege pudor.*”

If literary piracy be defended on the grounds, which will no doubt be taken as the most plausible, I have still a Rowland for the Oliver of my undermining moles, that will prove the best even of their premises not very tenable.

When a vast number of the British youth are induced, by various domestic and foreign occurrences, to seek their future fortunes exclusively in India, I cannot well render them, or their respectable relatives, a greater service, than by embracing the present opportunity, to publish the whole of the annexed documents. They are now before the Honourable Court of Directors, and in general circulation among the proprietors of India Stock, who certainly are more

immediately interested in the affairs of the Honourable East-India Company, but which have now become of infinite importance to almost every family in the United Kingdom, for whose adolescent sons there exists at present no such auspicious provision, as the Company's service in British India.

If the juvenile candidates (or their friends) for such enviable patronage and employment, will only peruse the papers in question, they may gain something but can lose nothing by their trouble, and the probability is great, that an energetic spirit will thus be raised in the breast of many a youthful adventurer who shall be led to reflect, that the recently appointed governors of Madras and Bombay both started, under less propitious auspices, in the military and civil departments, for attaining those local accomplishments, with other literary and professional qualifications, on which alone their late judicious promotion has, in great measure, depended, and it never can detract from the merits of either of these gentlemen, to assert, that a knowledge of Hindoostanee and Persian was no less conspicuous than their other talents. *Verbum sat*,—for every young man whose bosom is fired with the honest ambition of deserving, by meritorious conduct, the favour and counte-

nance of those patrons, to whom he may be consigned and recommended for advancement abroad, by his well wishers and connections at home.

The subjoined note has been circulated as a short prelude to the annexed Letter and Report.

“Dr. Borthwick Gilchrist has the honour of presenting, with his best respects, the accompanying documents to * * * for perusal at leisure, in the hope they will be found worthy of attention and subsequent countenance by every gentleman publicly or privately concerned in the progressive improvement, and permanent prosperity of British India.

“The chief motives for the Doctor’s exertions are to serve his country, by promoting the welfare and happiness of his fellow-subjects abroad, with a due regard for his own success as an Oriental scholar, and to preserve or augment the free and fair sale of his literary property at home, as much, under all circumstances, as possible.

“Without interest or influence, beyond what the utility and merits of his proposals may yet create, he trusts that the Report will be favoured with a patient reading and hearing, previous to discussion by the Honourable Court of Directors.

“ To one or more of the honourable members, the Doctor now resigns the papers, for consideration at a convenient season, when they will probably deserve some notice and encouragement by the executive government of the Honourable East-India Company.

“ If * * * can at all contribute to the great object in view, from an idea of its growing importance for the stability of the British Empire in the East, his exertions for the speedy adoption of the projected plan will be thankfully acknowledged as a personal obligation conferred on Dr. B. Gilchrist.

“ The general diffusion of colloquial proficiency in the Hindoostanee tongue, by the small sacrifices proposed for thus furnishing every respectable person destined to India with its popular language, as the universal medium for acquiring afterwards every species of local knowledge there, is a subject that can no longer prove uninteresting to those gentlemen who really are conversant with the relative state of the conquerors and conquered, in the British portion of the Eastern hemisphere.”

“ No. 15, *Arlington Street*,
August 31, 1819.”

*“ To the Honourable COURT OF DIRECTORS of
the Honourable EAST-INDIA COMPANY.*

“ Honourable Sirs,—The term for my regular courses of Hindoostanee lectures having expired with the month of May last, it becomes incumbent on me to submit to your Honourable Court the report of our progress before and since their commencement, that I may be favoured with requisite orders, either to continue or intermit my professional labours, as may be deemed most conducive to the public service, and the private convenience of students from the country, or the Honourable Company’s other Oriental institutions, during their respective vacations; but that no description of pupils might suffer from any intermission of the lectures, I have continued them regularly ever since the term expired in May to twenty students, who are now attending; and I shall lecture accordingly, till furnished, through the commands of the Honourable Court, with any more efficient plan than the one I have followed, and mean to prosecute with increasing energy as long as possible.

“ When the accompanying report has been deliberately perused, I trust the propriety of gratuitous lectures will be seen and acknow-

ledged, being the plan invariably adopted with all my pupils ; from the very first of whom had I accepted the sums proposed by the Bengal government, the amount would have tripled the fixed salary granted to me afterwards, on representing the case fairly to Marquis Wellesley, on which occasion his Lordship was pleased to remark, as particularly quoted in one paragraph of the printed letter which was formerly submitted to the inspection of your Honourable Court.

“ Time has rather confirmed than invalidated my original ideas on this subject ; and the whole of my experience at home for fifteen years’ practice of my plan of instruction, has taught me that cadets and assistant surgeons, generally speaking, have nothing to spare for Oriental class fees, after being provided with an adequate stock of elementary books in the Hindoostanee language, as a necessary part of their equipment for India, which is sufficiently expensive to most parents, even without this last indispensable charge, which I feel every inclination to alleviate, instead of increasing by any personal demand of my own from that quarter.

“ All objections to organize and permanently establish a cheap and expeditious system of colloquial instruction in pure Hindoostanee will

appear light indeed, when contrasted with the solid benefits that must accrue from a practical course of one month's lectures for the cadets, during a very short temporary residence at the metropolis, as a preliminary step for securing the subsequent appropriation of the whole voyage to social studies, easily prosecuted, while a precious period of life glides on at sea, that might otherwise be completely lost, or wasted in idleness.

“ I have the honour to be,

“ Honourable Sirs,

“ Your most obedient, humble servant,

“ J. B. GILCHRIST.”

“ No. 15, *Arlington Street*,

August 31, 1819.”

“ REPORT of PROGRESS *in the* HINDOOSTANEE
LECTURES, *for the Honourable* COURT OF
DIRECTORS *of the Honourable* EAST-INDIA
COMPANY, *by* J. B. GILCHRIST.

“ August 31, 1819.

“ Honourable Sirs,—For a considerable period before my regular appointment, which from particular circumstances, was unexpectedly procrastinated for some months, I had established a gratuitous class in my own house,

consisting of thirteen cadets, five writers, four medical men, four king's officers, three free merchants, one clergyman, and one lawyer, most of whom attained a knowledge of Hindoostanee pronunciation and grammar that will prove highly creditable to them, and me, if prosecuted, as I have reason to expect, from the relish they have already imbibed for these accomplishments.

“Several of those gentlemen acquired, while in town, a colloquial facility that greatly exceeded my most sanguine hopes; and I heard from on board ship, of their having formed classes for study, during the voyage, which was to be entirely consecrated to mutual improvement in the Hindoostanee tongue, and to the instruction of all the other passengers, who might express a desire to learn it grammatically on the way to India.

“So favourable an issue of this preliminary trial of the progress, the attention, and decorum on the students' part, completely evinces the great advantages of useful information, communicated on the gratuitous principle; because learners, thus instructed, pride themselves, not only on the propriety of behaviour always observed in the class, but on the inclination generally testified afterwards to disseminate truths,

in their turn, as liberally as they have received them, at an initiatory system of Oriental education. This mode of procedure stimulates reflection, industry, and benevolent competition among all the juvenile scholars of every department who are destined for Hindoostan, which must have the best effects on their temper and conduct ever after.

“ The conviction that social application, when once excited in this manner, will produce such consequences, still disinclines me from receiving fees from my pupils in general, and from the assistant surgeons in particular, to such a degree as to have repeatedly prevented the acceptance of large sums that have been offered by the parents of some youths, in consequence of evident proficiency from attending my lectures, where every thing is done to conciliate, instead of disgusting, the students on their commencement with a strange and difficult tongue.

“ When the first course began in December, on being sanctioned by your Honourable Court in the preceding month of November, 1818, the increased number of pupils obliged me to procure a separate lecture room, where I had to accommodate fourteen assistant surgeons, five cadets, three writers, and three free merchants,

besides the remnant of the former ex-official class, amounting to thirty-five, whom I was constrained to form into three divisions, which engaged me every day of the week, from three to four hours at least.

“ With January, 1819, the first course of two months closed, to my entire satisfaction ; and I have reason to think, with much advantage to all concerned, including three writers, who appropriated their holidays from college to learn, along with an accurate enunciation, the most essential rules of Hindoostanee grammar ; and I understand that at the last examination, they have benefited accordingly.

“ From February to March inclusive, the second course of the winter term followed in regular succession, attended by sixteen assistant surgeons, two writers, and two new cadets, independent of those students who wished to profit by a rehearsal of the same subject ; but as the audience was considerably reduced, I found lecturing on alternate days, for three hours, sufficient for every purpose.

“ The practice of teaching one another had now become indispensable to those assistant surgeons who could not give punctual attendance, either from the lateness of their appearance in London, or the numerous avocations of

medical men, who frequently lose much of their valuable time, merely in walking between the different classes for study in this metropolis.

“ To these impediments I have chiefly attributed the comparative deficiency of a few individuals, the whole seeming, though distracted by a variety of objects, more willing than able, to avail themselves of my efforts to teach them the Hindoostanee in two months,⁽¹⁷⁾ as may easily be done, were the attention of the learners not interrupted by other considerations of a more imperious nature from the beginning to the end of the course.

“ With April and May, the third and last course proposed for the season commenced and terminated. In it the classes were composed of fourteen assistant surgeons, three cadets, and a portion of the preceding students, who had returned from the country, or continued to hear successive courses of lectures that embraced a mechanical demonstration of the Arabic roots, incorporated with the Hindoostanee and Persian. These lectures were found of the greatest service by those zealous pupils, who studied this theme with me on lecture days, and certain evenings devoted to it, at my house, during the whole term.

(17.) Alternate lecture days render the number not more than the daily lessons intended every month will comprise.

“ Had the institution been favoured this year with seasonable regulations by your Honourable Court, the students, particularly in March, April, and May, might have been more advantageously classified ; a defect that can easily admit of remedy by the timely adoption of a stated series of lectures and terms, such as exist in literary institutions, like the one I now superintend, and which have probably been contemplated by the Military Committee since the receipt of their orders on that subject through Mr. Abington.

“ Without a fixed system of elementary tuition, little can be done by the professors of any art or science, in all the winter months combined, far less when several of the medical gentlemen were compelled to leave me in ten or twelve days, or submit to sacrifices that I did not feel disposed to enforce, at a probationary establishment, where I am solicitous, rather by solid proofs of utility, than by coercive means, to accomplish the end in my view—that of forming very efficient Hindoostanee linguists during the period from initiation here, till their arrival in India, several months inclusive, which are commonly dedicated to any thing but rational pursuits.

“ If a convenient room could be assigned me near or at the India House, I would engage to

give all the Honourable Company's cadets one complete course of Hindoostanee lectures, every month, from November to April, both inclusive, which would constitute a term of six regular courses, perfectly independent of the three concurrent series of lectures already ordered for the assistant surgeons, each monthly course embracing twenty preparatory discourses, best calculated for qualifying the students to apply the subsequent four or five months on board ship with the utmost diligence and effect in the progressive cultivation of that language.

“ Two or three respectable boarding-houses could readily be found for the cadets in succession, from twelve to twenty in number, every month, on the most moderate terms, and in places very convenient for the uninterrupted prosecution of their daily studies—studies so urgent in respect of consequent promotion and obvious emolument in British India, that they would leave no leisure for pernicious objects to any of the pupils, before their embarkation.

“ Such establishments may sometimes be found in the hands of very worthy clergymen of religious, moral, and literary habits, who are best qualified to superintend the domestic arrangements of young people in a city like London, where it is not proposed that the residence

of cadets or others shall necessarily exceed more than one month previous to their departure for India; an event which might be seasonably regulated, so as to expose those concerned to no charges, risks, delays, nor disappointments, beyond what they now unavoidably encounter, before and pending their final despatch from Leadenhall Street.

“ In justice to those who have made conspicuous proficiency, by their assiduous partiality for the Hindoostanee, I have to record the names of Messrs. Trotter, Wyatt, Udney, Begbie, Davidson, and Armstrong, of the civil service.

“ Assistant surgeons Hume, Stewarts, Taylors, Brydon, Hutchinson, Glen, Wilson, Beatty, Gordon, Mackinnon, Welchman, Hickman, Gray, Tawse, Walker, and Macpherson.

“ Cadets Carmichael Smyth, Clarke, Ludlow, Melvill, Ellis, Fairless, and Glasgow.

“ Major Macworth, and Cornet Hamilton, of the King's service; and Messrs. Gouger, Lyalls, and Bruce, free merchants.

“ The list will be found to comprise a tolerable proportion of the whole number, consisting of ten highly creditable, and twenty-six respectable scholars, from ninety ⁽¹⁸⁾ in all,

(18.) *Viz.* 7 writers, 46 assistant surgeons, 20 cadets, 4 king's officers, 7 free merchants, 1 clergyman, 1 lawyer, 2 medical doctors, and 2 surgeons.

eight only of whom have reaped very little information from my labours ; but as even they promised to apply, on the outward passage, to the rudimental books of the Hindoostanee, in concert with their more proficient fellow students, I am as much averse to hold individuals up to censure, as I have been anxious to grace my Report with those pupils, who may yet advance, by the diffusion of Hindoostanee in their progress, to the honourable rank of useful and distinguished Orientalists.

“ Were the annual accession of such zealous aspirants in the languages and literature of the East never to exceed the scanty produce of the present season from the institution under the auspices of your Honourable Court in London, I shall venture to predict that in the lapse of three years, there will be an abundance of good Hindoostanee interpreters for the various corps in the Honourable Company’s army, none of which, or the King’s regiments in India, should move without an adequate supply of expert linguists, until every officer is induced, by interest and duty, to acquire a habit of speaking the common or military language of Hindoostan, with ease and propriety.

“ This consummation, so devoutly to be wished, is within the reach of your Honourable

Court, as those Hindoostanee staff appointments, partially introduced by Governor Duncan, have been made general by Marquis Hastings, and are already followed by the most salutary consequences at all the presidencies, as prominent objects of honest ambition's aim, which can neither be accepted with safety by incompetent candidates, nor conferred with honour by their injudicious patrons, who might otherwise be induced to look more to private benefit than public good, from indiscriminate promotions, that are sometimes dictated by interest only.

“ A knowledge in this country that those established offices of emolument and responsibility exist in India, as the rewards of merit alone, will instinctively encourage every cadet to greater proficiency in a few months, than many of them would achieve otherwise in a year, when they will become excellent Hindoostanee colloquists before reaching the place of their destination, and with the smallest possible loss or application of labour, time, and expence for that purpose. Similar advantages, from some congenial arrangements, would prove not less animating to the assistant surgeons, who do not yet enjoy any official prospects as linguists, in their department of the Company's service, in common with military officers.

“ Were assistant surgeons, who have learned Hindoostanee properly, at once nominated on their arrival, to cavalry and other corps, where the language is more requisite than at the various presidencies, this alone would operate powerfully on that respectable body, to say nothing of certain premiums which might be awarded to those medical men who, in the passage to India, have not only made great progress, but also have had the most and best Hindoostanee scholars among the writers, cadets, &c. under their care as pupils, according to the decision of the Oriental professors who might be ordered by the local governments to examine all parties, for that express purpose.

“ The comparative ages of medical men, their classical attainments, industrious habits, and other requisite qualifications, point them out as best adapted for the laudable office of persuasive instructors on board ship ; and their exertions in that capacity might be advantageously stimulated by a very small sacrifice from their Honourable Masters after the ships reach their several ports.

“ The mere public intimation of the Honourable Court’s wish, that all the cadets might avail themselves of gratuitous access to the Hindoostanee monthly course of lectures, at or

in the neighbourhood of the India House, would go far to supersede the necessity of any compulsory measures on this occasion; as the whole of the cadets, who could possibly devote so short a time in London to the initiatory pursuits proposed, would embrace that opportunity with pleasure, from the certain prospect of such Oriental studies being speedily recompensed after arrival at their respective places of destination in India.

“ With the aid of practicable regulations by the Honourable Court, and some improvements of my own in the lectures for the whole of the cadets, free admission, if desirable, could also be extended, without inconvenience from numbers, to candidates for the civil service before their entrance at the college, to every civil servant, and to all the King’s officers destined to serve in British India; in short, to every deserving class of persons proceeding under the Honourable Company’s sanction to reside there, who might be anxious to learn the popular language of that country, in the manner, and on the principles of general conciliation to the plan of those elementary studies, so fully delineated in the accompanying Letter and this Report.—I have the honour to be, &c. &c.

“ J. B. GILCHRIST, Hind. Prof. in London.”

تکامل مہتمم لایہ
اسج دوزن شیطانی

۱۱
ا ب ج د ذ ز س ش ض ط مع
ق ک ل م ن و ه ه ل ا ا ی ی

ب ا ب ت ج د ب ر ب س ش ض ط مع
ب ق ک ب ل م ن و ه ه ل ا ا ی ی

ج ا ب ت ج د ب ر ب س ش ض ط مع
ب ق ک ب ل م ن و ه ه ل ا ا ی ی



طریقہ حجازی
طریقہ حجازی

سایست سچ شد سرش شش شط سح
 سق سگ سل سم شش سه سلا سی

صا صت صج صد صر شش صط صع
 صق صک ضل ضم صن صه ضلا صی

طا طت طج طد طر طش طض طط طع
 طق طک ظل ظم ظن طو طه طلا طی



کونکے کل مکمل کر لیا کر کے
 علامت جلد لکھیں



بیت و زنی بن مشطین

البحر المدرب القفر عبد الله حسد شری عفره

ماست مجده مرشش مضطرب
 متقهاک مل مم من مومحه ملا می

ماست سجده مرشش مضطرب
 متقهاک مل مم من مومحه ملا می

اجب دینو خطی کلین قرضت شد ضطرب
 البعد المذنب القبر عبد الله حسنی سرین غفر ذنبه



PERSIAN WRITING.

Nashk-talik.

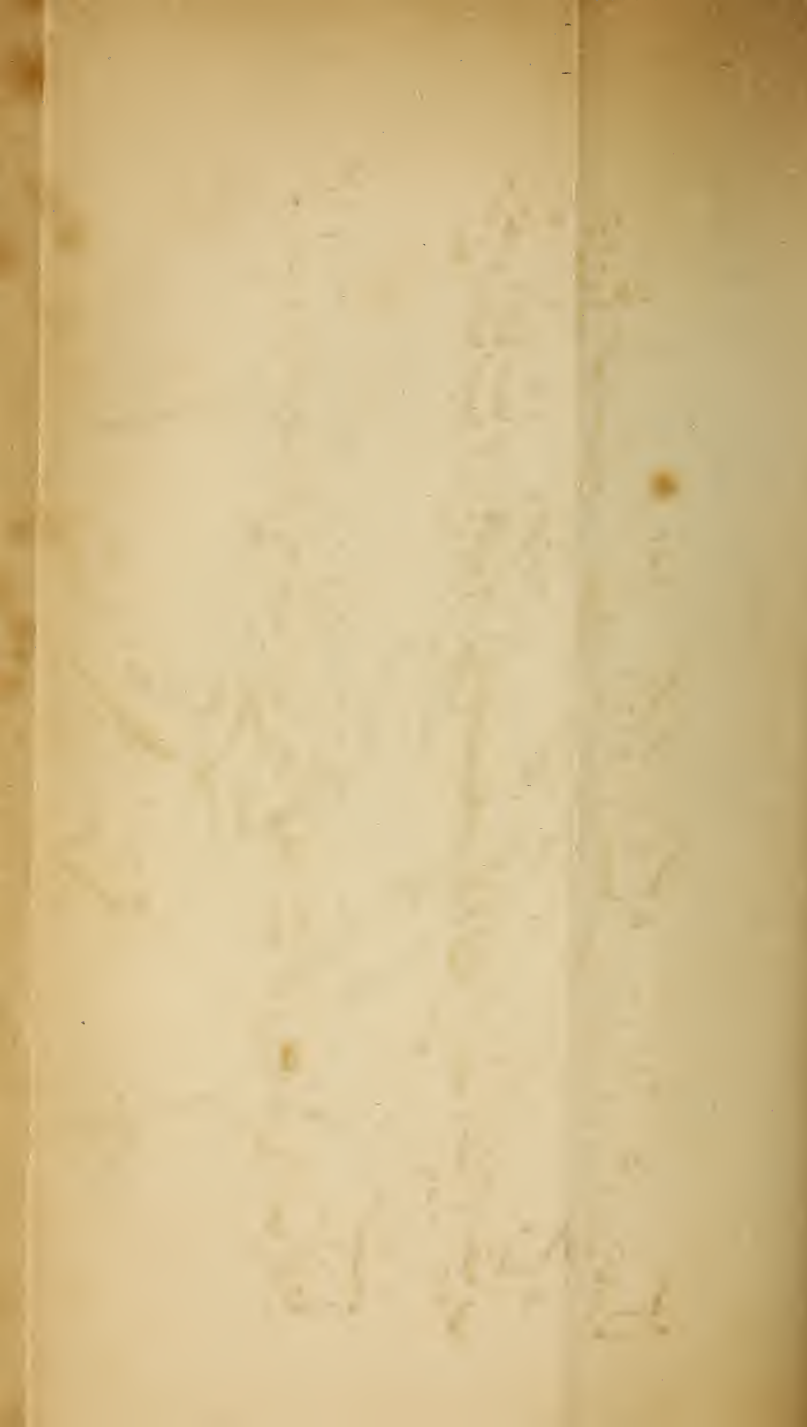


Nast'eh-talikh.

مرکز دین کے مرویان

عزیزان مومنان
خداوند جان و جان
کرم و کرم
دومین حکماء

بنو دینست آدمی زادہ



خون علی حضرت از اسطاف مہم دم ذکر و کثرت کسکھای نماز و شایان احمد را
حسن مرتب خطا با ہمان نامور کرد و اندوخت علی حضرت فیدت و بسبب و ذکر و سناست مسک
کہ رانند و مقرر شد کہ علی حضرت نیز یک تختیہ کہ حضرت مکان صندلی جلوس نمودند

چون اعلیٰ حضرت از نظام مہام کن و کرتش کیشهای نمایان برادشاهان حیدرآباد

و بیجا پو خاطر جمع فرموده حضرت نموده عازم حضور پر نور حضرت جنت مکانی شدند

در سنگامی که ریات حضرت جنت مکانی در صوبہ لوار و نونق افر بودند ملازمت حاصل نمودند

حضرت جنت مکانی از غایت سرور بر حاستہ اعلیٰ حضرت در آغوش عاطفت گرفتند از

جہر و کہ در فرود آمدن خوانہای جوامع بر سر حضرت مبارک فرمودند و بریل سراک کہ پیشکش آمدہ بود

بنفس نصیب سوار شدند و اعلیٰ حضرت را کہ روز رخصت شای سہرا فرار نموده بودند در جلد و ^{این}

حسن منجیات شایمان با موکر و اندیزد اعلیٰ حضرت فقید جنس بیت و کاک و سپاہ پیشکش

کذرا نیند و مقرر شد کہ اعلیٰ حضرت یک تخت میکا بر حضرت مکانی صندلی جلوس نموده باشند



Bismilla *harat* *ma* *nirahom*

बिस्मिल्ला हिरिह मा निरहोम

व

Mahtiyat
नक़ियात

Nakl
नक़ १-१-१

ऐक बादशाह ने अपने वज़ीर से पूछा कि सब से बिहतर मेरे हक्क में क्या है; अज़ी की कि अह्द करना और रहैयत का पालना।

२-१-२

ऐक शख़्स ने ऐक को कहा कि तू तो आगे मुहताज था - ऐसा क्या काम किया जो दौलत मंद होगया; जवाब दिया कि जो कोइ अपने आका की खैरखाही करेगा - सो थोड़े दिनों में माल दार होगा।

३-१-३

ऐक ने किसी से पूछा कि आगे तू बहुत ग़रीब

B

(२-१-२)

था - इतनी दौलत कहां से पाई; कहा - नी-
यत मेरी बखैर थी - अल्लाह ने मुझे दी ।

४-१८-४

ऐक उमदः के घर में आग लगी - सारा अस-
बाब जलने लगा - नौकरों ने अर्ज़ की । खुदा-
वंद ! हम क्या क्या निकालें; तब वे पुकारकर
कहने लगे । भाई ! इस मसल पर कान लगाओ ।
आग लगन्ते झोंपड़े जो निकले सो लाभ ।

५-०-५

किसी मोची का घर जाड़े के मौसम में जलने
लगा - ऐक गरीब पड़ोसी वहां आकर सेंकने
लगा - यह हालत देखके ऐक ठठोल ने कहा ।
क्या ख़ूब ! किसीका घर जले कोई तापे ।

६-१-६

ऐक माली ने दो तीन आदमियों की दज़वत
की - खाने के वक्त दस बीस आएं - जितना
पकवाया था सब का सब खागए । यह

(३-३-३)

बेयारः अपने लड़कों समेत रात भर भूखा रहा - सुबह को उसके बेटे ने अर्ज़ की कि बाबा ! यह मसल हमारे आगे आई । तीन बुलाए तेरह आए - देखो यहां की रीत - बाहर वाले खागए और घर के गावें गीत ।

७-v-7

एक ओरत बे बुकूफ़ अपने फूहड़पने से चलते हूए गिर गिर पड़ती और अपनी नज़ाकत पर बहानः धरती - किसने दरयाफ़ू किया कि यह आप से गिरती है और नज़ाकत को बदनाम करती है - हंसकर कहने लगा - सच है । नाच न जाने आंगन टेढ़ा ।

६-४-८

अहमद सुलतान अपनी फौज को माह ब माह दरमाहा दिया करता और अपने लश्कर के सरदारों को दोनो वक्त साथ खिलाया करता - और महमूद सुलतान उसके बिल अक्स कि-

(४-१-४)

या करता । ऐक दिन आपस में लड़ाई हुई-
अहमद को फ़तह हुई - महमूद की शिकस्त ।
लोगों ने पूछा इसका क्या सबब । किसी ने
अवाम में से जवाब दिया कि । जिसकी देग
उसकी तेग ।

९-१-९

ऐक सिपाही ने किसी तालिबु ल इल्म को
बेगार पकड़ा और अपने कपड़ों की गठड़ी
उसके सिर पर धर दी - जब उसने अपने
आगे धर लिया - तब ऐक ठठेबाज़ ने तालिबु
ल इल्म से पूछा कि तुम ने इसकी मज़दूरी
क्या पाई । बोला - यह मसल तुम ने नहीं
सुनी । ज़बरदस्त का टेंगा सिर पर ।

१०-१०-१०

ऐक गिरहस्ति ने अपना लड़का तरबियत
करने के वास्ते ऐक शख़्स को सुपुर्द किया -
हरचन्द उसने चाहा कि वह आरास्तः हो-

(५-०-५)

न हुआ । एक मुद्दत के बज़द लड़के के बाप
ने आकर उस से पूछा कि कहो हज़रत ! मेरा
लड़का कुछ दुरुस्त हुआ । उसने कहा कि
तुम्हारे लड़के की वुही नक़्क़ है कि नीम न मीठा
होए सोच गुड़ घी से ।

११-११-११

नक़्क़ है कि एक ने एक से कुछ चीज़ मांगी-
उसने वुहों जवाब दिया कि मैं न दूंगा - वुह
बोला कि दुक तो ठहरकर जवाब दिया हो-
ता - उसने कहा कि तैंने यह मसल नहों सुनी ;
सखी से सूँभला जो तुर्त दे जवाब ।

१२-१२-१२

एक महाजन बादशाह के ऐन क़िले के नीचे
लूटा गया - उसने बादशाह की ख़िदमत में
अज़ी को कि जहांपनाह ! मुझे क़ज़ाकों ने
हज़र के क़िले की दीवार के नीचे लूट
लिया । बादशाह ने फ़र्माया कि तू हुशयार

(६-१-६)

क्यं न रहा। बोला कि गुलाम को मज़लूम न
था कि हज़रत के ज़ेर अरोखे मुसाफ़िर लूटे
जाते हैं। बादशाह ने कहा - क्या तू ने यह
मसल नहों सुनी। चराग़ के नीचे अंधेरा।

१३-१२-१३

दो आशना अपने शहर से तबाह हाकर किसी
मुल्क में गये - जो पढ़ा था - सो लड़के पढ़ाने
लगा और जो हुनर जानता था - सो अपना
पेशः करने लगा। इतिफ़ाक़न वे दोनों बी-
मार पड़े - जो पढ़ा था - सो उस हालत में भी
पढ़ाता था - और पैसे पैदा करता था - और
जो हुनरमंद था - सो मारे मुफ़लिसी के मर-
ता था - क्यं कि वह तो लेटे लेटे भी पढ़ा
सकता था - और उसका काम बे हाथ पांव के
हिलाए होन सकता था। पस लाज़िम है कि
पढ़ना सीखिये कि यह सब से बिहतर है।

(७-v-7)

१४-१८-१४

दो कारीगर किसी मुल्क में जाकर एक बादशाह के नौकर हूँ। एक ने तो अपना हुनर यह दिखलाया - जा काग़ज़ की मछली बनाकर पानी में तिराई - और दूसरे ने फौलाद की तुकली बे हवा नख पर उड़ाई - बादशाह उन के कसब से खुश हुआ और हर एक को इनाम देकर रखसत किया ।

१५-१०-१५

एक मरदे आदमी कुत्ते को बहुत प्यार किया करता था - किसी ने पूछा - तुम कुत्ते को क्यों इतना चाहते हो ; उस ने जवाब दिया - क्या तुम ने यह मसल नहीं सुनी कि सगि हुज़ूर बिह अज़ बिरादरि दूर ।

१६-११-१६

एक राजा ने किसी कंगाल ब्रह्मन से पूछा कि मुझे और तुझे भोजन और कलेवा कौन

करवाता है - उसने जवाब दिया कि पर-
 भेधर । फिर पूछा कि इसका क्या सबब है
 जो मुझ को इस ज़ियादती से और तुझ को
 इस कमी से ; बाहमं बोला - महाराज ! यह
 दोहा क्या तुम को नहीं पहुँचा ; राम
 झरोखे बेड़ेकर सब कामुजरा ले । जैसी जा
 की चाकरी वैसे वा को दे ।

१७-१८-१७

दो सिपाही अपुस में किसी शहर के कुचे में
 खानजंगी कर रहो थे । एक जुलाहा यह
 खबर सुनतेही अपने करगह से उठकर उस
 कुचे में अया और तमाशा देखने लगा ।
 कल्लाकार एक तलवार । जो दुसरे के सिर
 से उचड़ी - तो जुलाहे के आ लगी । मसल-
 करगह छोड़ तमाशे जोए - ना हक्क चोट
 जुलाहा खाए ।

(९-१-११)

१८-१८-१८

दो चार चोर रात को जमझ होकर किसी सिपाही की हवेली को चले - किसी तरफ से जब उसके अंदर जाने का काबू न पाया - तो दरवाजे की चूल उखाड़ने लगे - इतिफाकन उनकी आहट से वह सिपाही चौंक उठा और खंखारने लगा - तब वे हंसकर कहते लगे - होगी कब तक बचा खबरदारी ! चोर जाते रहे कि अंधियारी ;

१९-११-११

एक सीस रोजगार के वास्ते अपने शहर से किसी मुल्क को चला - राह में एक कूए पर बैठ कर कहने लगा कि एक खाउं कि दोनों ; इतिफाकन उस कूए में दो परियां रहती थीं - उन्होंने ने यह जाना कि कोई राकस है - हमें खाया चाहता है - इस दहशत से एक एक तोड़ा रोपओं का लाई और उस मुसाफिर

(१०-१०-१०)

के साम्हने रख गई - वुह भाल मुफ़ लेकर -
अपने घर शौक से चला आया ।

२०-१०-२०

ऐक शागिरद ने किसी दाना से कहा कि
अक्लमंद जाहिल को बहुत बुरा जानता है;
दाना ने उसे जवाब दिया कि जैसी उसको
इस से नफ़रत है - वैसी ही इस को उस से
वहशत ।

२१-११-२१

ऐक कमीने और भले आदमी से इफ़लास में
दोस्ती हुई - कमीनः दौलत मंद होते ही नजीब
ज़ादे से आंखे लगा चूराने - तब वुह खफ़ा हो-
कर बोला - यह सच है कि - कमीने की
दोस्ती जैसी बालू की भीत ।

२२-११-२२

ऐक फ़कीर किसी उमदे की उओढ़ी पर गया
और गालियां देने लगा - वुह दौलत मंद हर-

(११-११-११)

गिण चीं बजबीं न हुआ - बल्कि कुछ उसको
रोपछे दिलवा दिये - ऐक मुसाहिब ने पू-
छा - हज़रत सलामत - यह क्या ; बोला-
नेकी नेकरा बदी बदरा ।

२३-१३-२३

ऐक मुरीद अपने पीर की खिदमत में आकर
कहने लगा कि पीर मुशिद ! आज फ़लाने
बादशाह ने दूनया से रिहलत की और उसकी
जगह फ़लाना शख़्स बादशाह हुआ । यह
ख़बर सुनते ही - पीर हंसा और कहने लगा-
बाबा ! दीद दूनया का दम बदम कीजे-
किसकी शादी ओ किसका ग़म कीजे ;

२४-१४-२४

किसी दुंया दार ने सजनूं से पूछा कि खिला-
फ़त हक्क हज़रत इमाम हूसैन का है - या
यन्नीदि पलीद का ; मजनूं ने कहा - अगर
फ़िल हक्कीकत पूछो - तो लेली का है ।

(१२-१२-१२)

२५-२०-२५

कोई हरामनादः ऐक बकरा किसी जगिह से लूटकर लाया और दोस्त से अपने कि वह निहायत दाना और ज़रोफ़ था - पूछा कि इसको हलाल करना दुरुस्त है। उसने कहा- नहीं - मगर झटका ।

२६-२१-२६

ऐक आनाद किसी काज़ी के घर गया-देखा कि काज़ी की डाढ़ी निहायत बड़ी है - सुवाल किया कि ओ बाबा आल अयाल वाले ! कुछ मौला नाम का भी है ; काज़ी नाख़ुश होकर इधर उधर देखने लगा । तब आनाद ने कहा - बाबा कान मत दबा - लाचार हो काज़ी ने कुछ दिलवा दिया - तब आनाद बोला कि बाबा क्यूं न हो ! आख़िर गाज़ी मर्द है - काज़ी बहुत शमिंदः हो दम खा रहा ।

(१३-१३-१३)

२७-२५-२७

एक आज़ाद काज़ी क़बी के घर गया - इति-
फ़ाक़न वुह वक्त नमाज़ का था - काज़ी ने कहा -
अयिह इज़रत - आप भी नमाज़ पढ़िये - फ़कीर
ने कहा - बाबा - क्या कीजिये ! शैतान क़बी
है - काज़ी शरमिंदः हो दमबख़ुद हो रहा ।

२८-२४-२८

अकबर ने बीरबल से पूछा कि लड़ाई के वक्त
क्या काम आता है ; बीरबल ने अज़ी की कि
जहां पनाह ! औसान - बादशाह ने कहा -
हथियार और ज़ोर क्यूं नहीं कहता ; बीर-
बल ने कहा - जहां पनाह ! अगर औसान
ख़ता होजावे - तो हथियार और ज़ोर किस
काम आवें ;

२९-२१-२९

फ़ैज़ी को कुत्तों से बहुत शौक था - अक्सर
औकात गिर्द पेश बैठे रहते थे । एक दिन

(१४-१५-१४)

उसी हालत में उरफ़ी आ वारिद हूँ और
ज़राफ़त से पूछा - ई साहिब न्यादगान चि नाम
दारंद ; फ़ैज़ी ने जवाब दिया कि हमीं उरफ़ी ।
बमुजरद उरफ़ी ने कहा मुबारक । फ़ैज़ी
ख़जिल हो चुप रहा - इस वाम्ने कि उसके
बाप का यिही नाम था ।

३०-३०-३०

निज़मत ख़ां ने किसी काम के वाम्ने बादशाह
को अज़ी दी - शाह ने मुतालज़ः करके फेर
दी - निज़मत ख़ां ने मायूस होकर फाड़ डाली -
पादशाह बरहम हुआ - निज़मत ख़ां ने अज़ी
किया कि जहां पनाह ! पस दादंद मन पारः
करदम मूजिबि इताब चीस ; शाह शरमिंदः
हो चुप रहा ।

३१-३१-३१

किसी मुग़ल के पड़ोस एक कुम्हार रहता था -
उस का गधा निहायत मस्र था - रेंका करता -

(१५-१०-१५)

मुग़ल बहुत ना खुश होता - शब ओ रोज़
हक़तज़ाला से दुज़ा मांगता कि या अल्लाह !
इस गधेको ग़ारत कर । इत्तिफ़ा क़न मुग़ल
की बारबरदारी का बैल मर गया - तब
मुग़ल ने कहा कि सुबहान ल्लाह ! चंद साल
ख़ुदाई करदी - हनोज़ गाओ ओ ख़ररा न
शिनाख़ती ।

३२-३१-३२

ऐक औरत दौलत मंद की दो लड़कियां थीं-
बड़ी डोल की भारी और छोटी छछोरी । जब
बुह मर गई - तब बड़ी मा के माल की मालिक
हई - छोटी ने चाहा कि मैं अपना हिस्सः लूं
और जुदा हो कर रहूं । बड़ी ने दो चार
औरतें जमअ करके यह बात कहो कि बी-
बीयो ! इस सूरत पर यह बख़रा मांगती है-
छोटी बोली - चल इतनी शैखी मत कर । ऐक
तबे की रोटी क्या छोटी क्या मोटी ।

(१६-११-१६)

३३-३३-३३

ऐक रोज़ नवाब सेफ़े खां हाथी पर सुवार थे
और लड़का उनका साम्हने बैठा था - किसी
फ़कीर ने सुवाल किया कि ओ बाबा सैफ़ू !
ऐक आध चिटटा इस फ़कीर को दिलवा ।
नवाब ने तो सुन कर मुंह फेर लिया - पर
लड़केने ऐक अशरफी जेब से निकाल-उसके
हाथ दी-फ़कीर खुश हो कर बोला । सैफ़ तौ
पट पड़ी - पर नीमचे ने कांट किया ।

३४-३४-३४

ऐक अमीर पालकी पर सुवार चला जाता
था - ऐक मुफ़लिस ने उसे ऐक ढेला मारा -
उसने अपने आदमियों से कहा कि इसे दो
रोपहे दो - उन्हीं ने कहा यह क्या ! उस ने
ढेला मारा - आप रोपहे देते हैं । बोला कि
उसने मुझे दरख़िस्त बारवर समझके ढेला मारा
है और मेरा फल रोपया है ।

३५-३६-३५

ऐक दिन सज़ादत खां बादशाह के मुजरे को
जाता था - करीब दीवानि आम के अमीर
खां से मुलाकात हुई - सज़ादन खां ने तज़न
की राह से यह बैत गुलिखां की पढ़ी ।

पिसरे नूह बा बदां बिनशत्र -

खानदाने नुबूतश गुम शुद ।

अमीर खां ने वुहीं जवाब दिया कि खां
साहिब! यह भी कौल सज़ादो का है ।

सगि असहाबि कहफ़ रोने चंद -

पहे नेकां गिरिफ़ मर्दुम शुद ।

३६-३७-३६

ऐक सिपाही कुछ बान्नी लगाकर किसी ब-
निये के साथ चौपड़ खेलता था । इतिफ़ाक़न
सिपाही पांच सौ रोपहे हारा - तब उसने
बनिये से फ़रेब किया और कहने लगा कि
क्यूं साहू जी! अगर सचचलखेलते तो अल-

(१८-१८-१८)

बत्तः आज पांच सौ रोपहे देने आते । ब-
निये ने मुद्दया मअलूम करके कहा - हां सा-
हिब ! सच कहते हो मैं ने भर पाहे ।

३७-३५-३७

मुल्ता दुपियाला जब हंडिया में पहुंचे ! लोगों
से पूछा कि इस बत्ती का नाम क्या है ; लोगों
ने कहा - हंडिया - मुल्ता ने कहा - दुपियाला
हंडिया में आकर अब कहां जावे ! पस वहीं
मकाम किया - बअद चंद रोज़ के आलमि
फ़ानो से कूच किया ।

३८-३८-३८

ऐक बादशाह ने अपने वज़ीर से कहा कि
मैं दो बातें कहता हूं - तू दौनो का जवाब ऐक
बात में दे । घोड़ा अड़ा क्यूं और पान सड़ा
क्यूं ! वज़ीर ने कहा - जहां पनाह ! फेरा न
था । बादशाह बहुत खुश हुआ और मरतबः
निय्यादः किया ।

(१९-११-१९)

३९-३१-३९

ऐक ने लोमड़ी से कहा कि तुझे गोशत पेट भर खिलावेँ अगर पैग़ाम गांव के कुत्तों को पहुँचावे - रोबाह बोली कि इस मुज़ामले में फ़ाइदः बहुत है - जो मेरा गोशत बचे ।

४०-४०-४०

ऐक राही ने ऐक को पूछा अगर कोई उंचे से गिरे तो क्या हो ; कहा कि उंचे का गिरा सम्भल सकता है - नज़रों का गिरा हुआ नहीं सम्भल सकता ।

४१-४१-४१

ऐक शख्स कहीं का फ़ौजदार था - वहाँ से तगीर होकर अपने घर को चला । रास्ते में वहाँ के ज़मींदारों ने उसे लूट लिया और उसको बांधकर मारने लगे । उसने कहा - कल की बात है तुम सब आकर मुझको सलाम करते थे - आज मुझे मारते हो - उन में से

(२०-१०-२०)

ऐक ने कहा - तुम ने यह बात नहीं सुनी है; उतरा शहनः मर्दक नाम ।

४२-११-४२

ऐक सवार घोड़े पर चला जाता था - इत्ति-फ़ाक़न घोड़ा सीखपा हुआ - वह गिर पड़ा ।
ऐक घसियारा खड़ा देखता था - उससे कहने लगा कि तुम कैसा चढ़ते हो - जो गिर गिर पड़ते हो - बोला तुमने नहीं सुना है; जो चड़ेगा सो गिरेगा ।

४३-१३-४३

ऐक फ़कीर ने किसी पाजी से सुवाल किया कि मुझे कुछ दे । उस ने बहुत गालियां दीं- वह बोला - अच्छा बाबा ! जैसा दोगे वैसा पाओगे ।

४४-१४-४४

ऐक ग़रीब भूखा काज़ी के यहां गया - कहने लगा - मैं भूखा हूं - कुछ मूझे दो तो मैं खाऊं ।

(२१-१२-२१)

काज़ी ने कहा कि यह काज़ी का घर है -
कसम खा और चला जा ।

४५-१०-४५

एक जादुगर मुठठी में गेहूं लिये चला जाता
था - एक ने पूछा कि तुम्हारे हाथ में क्या है ;
बोला - जानि आदम - उस ने कहा देखूं -
उस ने दिखा दिये ।

४६-११-४६

एक चमार ने कुत्ते से पूछा कि तू रात में क्यों
पड़ा रहता है ; बोला कि नेक ओ बद के
पहचानने के वास्ते । उस ने कहा - तू क्यों कर
भग्नलूम करता है ; बोला - जो भला है सो
मुझे कुछ नहीं कहता - और जो बुरा है सो
ठोकर मारता है ।

४७-१७-४७

एक मज़दूर कोठे पर से गिरा - उस की
टांग टूट गई - तब उसे पालकी पर डालके

(२२-११-२२)

ले चले कि यकायक पालकी का बांस टूट गया । ऐक उसी के रफ़ीकों में से बोला कि यह अज़ब तरह की बात है - वुहीं कहा उसने कि इस का कुछ अचंभा नहीं - किस वास्ते कि यह मसल मशहूर है - काने चोट कनैांड़े भेंट ।

४८-१८-४८

दो कहार आपस में मुतफ़िक होकर रोज़गार के वास्ते किसी मुल्क को चले जाते थे - राह में उन्ह को ऐक तोड़ा हज़ार अशरफ़ी का मिला - दोनो बहुत खुश हो कर अपने घर को फिर आये और थोड़े दिनों में दरोबख़ उड़ा दिया - मुवाफ़िक इस मसल के । मालि मुफ़्त दिलि बे रह ।

४९-१९-४९

नक़ल है कि ऐक आज़ाद किसी मसजिद में बैठाहू आ भंग रगड़ता था । ऐक हबशी ने

(२३-१२-२३)

अपनी खिड़की से देखकर कहा कि है बे वहदत ! यह खाने खुदा है यहां सिर झुकाते हैं और माथा रगड़ते हैं - तू सबली घोंटता है । उस ने सिर उठा कर कहा कि अस्त्रगफिरुल्लाह ! आईनः तो देख - इन्हीं खु-शामदों से मुंह काला हुआ है ।

५०-००-५०

एक र्भद निहायत आबिद ओ परहेज़गार था और उसका बेटा उतनाही खराबाती ओ बदकार । एक ने उसके बेटे को देखकर किसी से पूछा कि यह किसका लड़का है जो इतना आवारः है ; उस ने कहा फ़लाने का - तब वह बोला । बूड़ा बंस कबीर का जब उपजा पूत कमाल ।

५१-०१-५१

नक़्क़ है कि एक डानडी दरिया में डूबता था - कई आदमीयों को किनारे पर देखकर-

(२४-१९-२४)

लगा पुकारने कि अरे यारो ! मुझे निकालो-
नहीं तो जग डूबा । लोगों ने इस उर से उसे
निकाल कर पूछा कि जहान क्योंकर डूबता ;
उस ने कहा कि तुम बड़े बेवकूफ हो - क्या
तुम ने यह मसल भी नहीं सुनी है ; आप
डूबे तो जग डूबा ।

५२-०१-५२

एक गारीवान को एक चीन्हा दरकार थी-
उसने रास्ते में एक राही से कहा - वुह बोला
कि वुह चीन्हा मेरे घर है - अगर उसकी की-
मत फैसल हो तो मैं दिखाऊं - उसने कहा कि
मैं उसे देखूं तो उसका मोल ठहराऊं । वुह
कहने लगा कि पहले मोल हो ले तो मैं दिख-
लाऊं - तब वुह बोला कि यह वुही नक़्क है ।
घर छोड़ा नख्खास मोल ।

५३-०३-५३

दो आदमी आपस में लड़ते थे - एक हमसायः

(२५-२०-२५)

कुड़ाने लगा । तब उन दोनों ने कहा कि तू कौन है जो कुड़ाता है; हम जाने यह जाने- तब उसने कहा - मुझे क्या ! तुम लड़ा करो । गोशति खर दंदानि सग ।

५४-०१-५४

ऐक बनिये का बेटा अजनबी सिपाहियों में बैठकर शिकोह करता था कि मैं ऐसा तीर लगाता हूं कितरा नू हो जाता है । ऐक शख्स उसके जान पहचानों में से वहां आ निकला - उसकी यह बात सूनकर कहने लगा कि तेरी वुही नक्ल है । बाप न मारी पीदड़ी बेटा तीरंदा न ।

५५-००-५५

दो मंद आपस में दोस्ती रखते थे - ऐक उन में से निहायत शरीर था - वुह जब तब उस दूसरे को छेड़ता और धौल छककड़ मारा करता - ऐक दिन दूसरे ने खफ़ा होकर ऐक

(२६-११-२६)

लठ ऐसा मारा कि उसका सिर फूट गया ।
वुह बोला - तू ने यह क्या किया ; उसने कहा
कि तू ने यह मसल नहीं सुनी । सौ सुनार
की - न ऐक लुहार की ।

५६-०१-५६

ऐक भाट ऐक लुहार को गालियां देता था-
उसने उस को खूब सा मारा । वुह कोतवाल
के यहां नालिशी हुआ - उसने पूछा कि तुझे
किस वास्ते मारा है ; बोला वुह मैं ने गाली
दी थी - तब कोतवाल ने कहा कि चल यहां
से जाता रह - क्या नू ने यह मसल नहीं
सुनी ; किसी का मुंह चले किसी का हाथ ।

५७-०५-५७

किसी शहर में ऐक खिदमत गार बे रोज़गार
आ पड़ा फिरता था । ऐक खान सामां ने उस
से कहा कि तुम इस शहर में क्यों हैरान फिरते
हो ; अगर पच्छम या दक्खन को जाओ तो

दो रोपड़े रोज़ के नौकर हो - उसने कहा
कि तुम जो ऐसी बात कहते हो - शायद तुम
ने यह मसल नहीं सुनी । पच्छम जाओ कि
दकखन करम के वुही लच्छन ।

५६-०८-५८

ऐक बड़े आदमी ने अपने किसी दोस्त से कहा
कि जितने नामों में बान आता है - मिसल
फ़ील बान - सारबान - व गैरः ले - सब बद
जात हैं । उस ने कहा - हां मिहरबान ! सच
कहने हो ।

५९-०९-५९

ऐक उंट और गधे से निहायत दोस्ती थी
इतिफ़ाक़न दोनो को सफ़र दरपेश हुआ -
दरमियान राह के ऐक नदी मिली - पहले
उंट पानी में पैठा - उसके पेट तक पानी हुआ -
कहने लगा - है यार ! इधर आओ - पानी
थोड़ा है । गंधा बोला - सच है - तेरे शिकम

(२८-२८-२८)

तक है - तुझे थोड़ा मअलूम होता है - लेकिन मेरी पीठ तक होगा - मैं डूब जाऊंगा ।

६०-१०-६०

इबराहीम अदहम बादशाह ने ख़ाब देखा कि एक शख़्स कोठे पर कुछ दूँढता है । पूछा कि है अज़ीज़ ! तू क्या दूँढता है; कहा - मेरा उंट खोया गया है । बादशाह ने कहा - तू क्या अहमक है - जो बालाख़ाने पर उंट दूँढता है ! उस ने कहा - बेवुकूफ़ तू है - जो बादशाहत में खुदा को दूँढता है । कहते हैं कि उसी रोज़ से बादशाह ने सलतनत छोड़कर फ़कीरी इख़तियार की ।

६१-११-६१

एक बादशाह ने तीन शख़्स को बुलाकर पूछा कि तुम क्या काम करते हो; एक ने कहा कि मैं चोर हूँ - चोरी ख़ूब करता हूँ । दूसरे ने कहा कि मैं शराबी हूँ - शराब ख़ूब पीता

हूं । तीसरे ने अरज़ की कि जहांपाह ! मैं
 जुवारी हूं - जूवा खूब खेलता हूं - अगर
 फ़र्माइये तो ऐक दाओ में आपकी सारी सल-
 तनत को लगा दूं । बादशाह ने चोर और
 शराबी की जांबख़शी की - और उस जुवारी
 की गरदन मारी ।

६२-११-६२

ऐक बेवुकूफ़ ने अंधे से पूछा कि तुम खीर
 खओगे ; उसने कहा - खीर कैसी होती है ;
 कहा - सुफ़ैद होती है । फिर उस नाबीना ने
 पूछा - सुफ़ैद कैसा होता है ; तब उस शख़्स ने
 कहा - जैसा बगला । अंधे ने कहा बगला
 कैसा होता है ; उसने अपना हाथ टेढ़ा करके
 कहा - ऐसा होता है । अंधे ने टटोलकर
 कहा - कि ऐसी खीर न खा सकूंगा - हलक़
 में फंस जाऐ तो मर जाउंगा ।

(३०-३०-३०)

ई३-१३-६३

ऐक दिन मच्छरो ने हज़रत मुलैमान पैगंबर से नालिश की कि हवा हम को बहुत सताती है - रहने नहीं देती । पैगंबर ने इस बात के सुनतेही - हवा को बुलाया - उसके आतेही मच्छरों ने अपनी अपनी राहली । जब हवा हज़रत से खुसत हुई - फिर मच्छरों ने आकर दाद बेदाद की । हज़रत ने फ़र्माया कि उसके आतेही तुम सब भाग जाते हो - बग़ैर मुकाबिले दोनों के अदालत क्य़ंकर करूँ ।

ई४-१९-६४

ऐक शुहदे के घर में आग लगी - वह जुवेखाने में फड़ पर बैठा मूठ खेल रहा था - किसी से यह अहवाल सुनकर दौड़ा और आकर देखे तो तमाम असबाब जलकर खाक हो गया है कि ऐक तिनका बाकी न रहा था । शुहदा घबराया और आसमान की तरफ़

(३१-३१-31)

देखकर लगा कहने । वाह वाह अल्लाह
साहिब ! तुम्हें हमारे ही झोंपड़े को जलाना
था ।

६५-१०-65

चंद दिहकानी ऐक आभिल के वान्ने बाद-
शाह के पास आऐ और अपना इनसाफ़ चा-
हा - पादशाह ने फ़र्माया कि हमारे नोकेरों
में कोई वैसा आदिल नहीं - वुह सिर से पांव
तक अदल से भरा है । उन दिहकानियों में
ऐक लतीफ़गो था - उसने कहा - मुनासिब है
कि उसका ऐक ऐक अज़व टुकड़े टुकड़े कर
के शहर ब शहर भेज दीजिये जो तमाम
मुल्क अदल से भर जावो । शाह को यह
लतीफ़ः पसंद आया - और हाकिम को तग़-
ईर किया ।

६६-११-66

ऐक आज़ाद ने हबशी से सुवाल किया - ओ

(३२-३१-३२)

बे कोहेले की सूरत ! कुछ खुदा की राह पर हमें दे । हबशी ने गाली दी - उस आज़ाद ने जवाब दिया कि चटखता क्या है ! इस लतीफ़े पर हबशी ने ऐक रोपया दिया - तब उस आज़ाद ने दुआ दी - लाल रह !

६७-१४-६७

ऐक भला आदमी कहीं नौकर था - बहुत रोज़ गुज़र गये थे कि घर की कुछ ख़बर न ली थी । तब उसकी बीबी ने इन्तिज़ारी खँचकर ऐक आदमी को भेजा - ख़फ़गी के मारे कह दिया कि मियां से कहना कि बीबी तुम्हारी रांड हूँ । उसने जाकर यिही कहा - यह ख़बर सुनकर रोने लगा । जो लोग वुहां हाज़िर थे - पूछने लगे - कहो साहिब ! क्यों रोते हो ? कहा क्या बतावें - जोरू रांड हूँ । उन्होंने ने कहा तुम तो जीते जागते बैठे हो जोरू रांड किस तरह हूँ - कहा सच

है - लेकिन घर का आदमी आया है - झूठ नहीं कहेगा ।

६८-१८-६८

एक कायथ और उसका गुलाम दोनों एक घर में सोते थे - लाला ने कहा - रामचेरा ! देख तो पानी बरसता है या खुल गया - उसने कहा बरसता है । पूछा - तू किसतरह जानता है - तैं तो पड़ा सोता है - कहा बिल्ली आई थी - उस को मैं ने टटोला था - भीगी थी । कहा चराग बुझा दे - कहा - मुंह ढांप के सो रहो - अंधेरा हो जाएगा । फिर कहा - दर-वान्नः बंद करदे - कहा - भैया जी ! दो काम हम ने किये - एक काम तुम करो । गरज ऐसा हुज्जती और सुन्न था कि आखिर न उठा - पड़ा पड़ा जवाब देता रहा ।

६९-११-६९

एक मुसलमान बीमार था - गुलाम से कहा

कि फ़लाने हकीम के पास जाकर दवा ला -
 उस ने कहा - शायद हकीम जी इस वक्त घर
 में न हों - कहा - होंगे - जा - तब उस ने
 कहा - अगर मुलाकात भी होवे - लेकिन दवा
 न दें - तब कहा - रुका: हमारा लेजा - अल-
 बत्त: देंगे - फिर कहा कि जो उन्होंने ने दवा
 भी दी - अगर फ़ाइद: न करे । कहा है कम
 बख्त ! यहीं बैठा तमहीदें बांधा करेगा या
 जाएगा ; कहा साहिब ! फ़र्ज़ किया कि अगर
 फ़ाइद: भी करे तो हासिल क्या - आखिर
 ऐक दिन मरना बरहक़ है - जैसा अब मरे-
 तैसा तब मरे ।

७०-५०-७०

ऐक मुग़ल विलायत न्हा हिंदूस्त्रान में आकर
 बड़ा आदमी हुआ । ऐक रोज़ उस के यहां
 नाच होता था - रंडियां यह खियाल गा
 रहीं थीं । रंगीली छबीली दुलहन । किसी

ने पूछा कि आगा साहिब । आप समझते हैं
ये क्या गाती हैं; कहा बले - चरा न मे फ़ह-
मम - मन अज़ अरस़े दो साल दर हिं-
दूस्त्रानम - मेख़वानंद छ बीली रंगीली -
याने शश गुरबहे रंगीन ।

७१-४१-७१

ऐक रोज़ हारूं रशीद बादशाह के मुंह पर
मकखी आनकर बैठी - वुह दिक्क़ हुआ आर
अपने ऐक मुसाहिब से पूछा कि ख़िलक़त
मकखी की - हक़तआला ने किस वास्त्रे बनाई;
उस ने कहा जहांपनाह ! मुतकब्बिरों की
नख़वत के तोड़ने को - बादशाह सुनकर चुप
हो रहा ।

७२-४२-७२

ऐक कमबख़त ख़ुरासान के चौक में वास्त्रे
गदाई के गया था - इतने में किसी अमीर

(३६-३१-३६)

की सवारी बड़ी धूम धाम से निकली । उस ने लोगों से पूछा कि यह कौन है - जो इस शान से आता है ; एक राही ने कहा कि यह बंदे बादशाही है । उस गरीब ने आसमान की तरफ़ सिर उठा कर कहा कि है खुदा ! बंदःपरवरी इस बादशाह से सीख कि हम मुहताज न हों ।

७३-४३-७३

किसी बादशाह की तीन जोरुवां थीं - मु-सम्मात जहां बेगम - हयात बेगम - फना बे-गम - उससे एक आज्ञाद ने सुवाल किया कि अपनी एक बेगम मुझे दो । बादशाह ने महल में जाके जहां बेगम से सुवाल किया - उस ने जवाब दिया ।

तो बादशाहि जहानी जहां नि दस्त भदिह-कि बादशाहि जहांरा जहां बकार आयद-बअदहु हयात बेगम से कहा - उस ने कहा ।

जहां खुस अन्न वलेकिन हयात मेबायद -
 वगर हयात न बाशद जहां चि कार आयद।
 बअद उशके फना बेगम से कहा - उस ने भी
 यह बैत पढ़ी ।

जहान ओ हयात ओ हमः बेवफास
 फनारा निगहदार आखिर फनास ।
 बादशाह ने ये बैतें अज़ाद को सुनाई - बहुत
 खुश हुआ और कहा कि बेगमात तुम्हारी तुम
 को मुबारक - हमें इमतिहान मनज़ूर था सो
 हुआ ।

ऐक परिथीपति नें अपनों पुतर कहू गुरू
 कों सोमपयो कियाहि जोतिश बिदय सिखो-
 जब वामहिं निपुं होऐ तब मेरे निकत लयो-
 गुरउ नें अति परिसरम औ क्रिपा तें जि-
 तेक प्रकार वा बिदया के हे आछी भानति
 परहाऐ - जब देखयो कि छोहरा नीके जा-

नि चुकयो - तब सनमुख आ निवेदन कियो
 कि महाराज! राज कुंवर जोतिख बिदया
 महिं परिपक्व भयो - जद चहो - तद परिच-
 ह्वा लेउ । कहयो कि अभी बुलओ - छोहरा
 अयो औ मरयाद सों ठाड़ो रहयो । नरपति
 नें मुंदरी मूठी महिन ली अरु पुछ्यो - कहो
 बाबाजु! हमारे कर में कहा है; वा नें कह-
 यो - कछु वस्तु गोल है - वा में छिदर औ
 पाखान हूं है । महाराज नें कहयो - वा कौ
 नाम कहा है; कहयो - चाकी को पाट । भूपति
 गुरू की अर देखनि लागे - वा नें निवेदन
 कियो - प्रथिनाथ - बिदया कौ घाट नाहिं -
 बुद्धि की भूल है ।

७५-७६-७५

ऐक राजा ने अपना लड़का किसी जोतकी
 को सौंपा - जो इसे जोतिक सिखओ - जब
 उस में यह पूरा हो तो मेरे पास लाओ ।

पांउे ने बड़े प्यार और दुख से जितनी बातें उसकी थीं सो उसे अच्छे ढब से सिखाई। जब देखा वह लड़का बड़ा गुनी हुआ - तब राजा के साम्हने जाकर कहा - महाराज ! आप का बेटा अब जोतिक में चौकस हुआ - जब चाहिये उसे जांच लीजिये । राजा ने यह सुनतेही कहा - अबही बुलाओ - लड़का आया और हाथ जोड़के खड़ा रहा । राजा ने अपने हाथ की अंगूठी मुट्ठी में लेकर पूछा - कहो बेटा ! हमारे हाथ में क्या है ; उस ने कहा - कुछ गोल गोल सा है - जिस में छेद और पत थर भी है । महाराज ने कहा - उसका नांव क्या है ; बोला चक्की का पाट । तब राजा जोतकी के मुंह की ओर ताकने लगा - वुहीं वुह हाथ जोड़ कर बोला । महाबली ! गुन का कुछ दोस नहीं - यह मत की चूक है ।

ऐक सुलतान ने अपना लड़का किसी मु-
 अल्लिम के हवाले किया कि इसे इल्म नजूम
 सिखाओ - जब उस में कामिल हो तब मेरे
 पास लाओ । मुल्ला ने बड़ी मिहनत ओ शफ-
 कत से जितने मदारिज उस इल्म के थे
 अच्छी तरह पढ़ाए - जब देखा कि लड़का
 माहिर हो चुका - तब हुज़ूर में अज़ी की कि
 खलफ़ुर रशीद आप का नजूम में फ़ाइक
 हुआ - जब चाहिये - तब इमतिहान ली-
 जिये । इरशाद किया कि अभी बुलाओ-
 लड़का आया और आदाब बजा लाया । म-
 लिक ने अंगूठी मुट्ठी में ली और पूछा-
 कहो बेटा ! हमारे हाथ में क्या है ; कहा कुछ
 शै मुदबबरसी हलक़े की सूरत और उस में
 पथर भी ह । हज़रत ने कहा - उसका इस्म
 क्या है ; कहा चक्की का पाट । सुलतान ने

मुअल्लिम की तरफ़ देखा-उसने अज़्र की कि
किबलहे आलम ! इलम का कुसूर नहीं -
यिह अक़ल का नुक़सान है ।

७७-११-७७

ऐक बादशाह ने अपना लड़का किसी आख़ून
के सुपुर्द किया कि इसे सितारः शीनासी
सिखाओ - जब उस में पुख़्तः होचुके तब
मेरे पास लाओ । उत्ताद ने निपच प्यार से
जितनी बारीकियां उसकी थीं - बख़ूबी
सिखाई । जब देखा कि लड़के ने ख़ूब दस्त्र-
गाह पैदा की - तब जहांपनाह से गुल्लारिश
की कि शहज़ादः सितारः शिनासी में हेगा-
नहे रोज़गार हुआ - जब चाहिये आन-
माइश कीजिये । फ़रमाया कि अभी बु-
लाओ । लड़का आया और बंदगी बजा
लाया । बादशाह ने अंगूठी मुट्ठी में ली और
पूछा - कहो बाबा ! हमारे हाथ में क्या है ;

कहा कुछ चीज़ गिर्दसी है - उसमें सूरख और संग भी है । जहांपनाह ने कहा कि उसका नाम क्या है ; कहा चक्की का पाट । बादशाह उस्राद का मुंह देखने लगे - उस ने हाथ बांधकर कहा कि जहांपनाह ! हुनर की कोताही नहीं यह दानाई की कमी है ।

७८-७८-७८

कीसी बादशाह ने अपना फ़रज़ंद ऐक मु-अल्लिम को सौंपा कि इसको इल्म नज़ूम सिखाओ - जब उस में लासानी हो तो इसे हुज़ूर में लाओ - आख़ून ने बड़ी शफ़क़त और मिह्नत से जितने मरातिब उस इल्म के थे-खातिर ख़्वाह जताए । जब देखा कि लड़के को उस इल्म में ख़ूब महारात हो चुकी-तब हुज़ूर में आकर अज़ीकी कि जहांपनाह ! शहज़ादः अब नज़ूम में लाइक ओ फ़ाइक हुआ - जब मरज़ी ऐ मुबारक में आवे तब

उसका इमतिहान लीजिए । फ़र्माया कि इसी वक्त हज़िर करो - हुक्म के साथ ही लड़का आ पहुँचा और बादशाह की खिदमत में आदाब बजा लाया । हज़रत ने अपने दस्ति मुबारक की अंगूठी मुट्ठी में लेकर फ़र्माया - बूझो तो हमारी मुट्ठी में क्या है ; लड़के ने अज़ी की कि पीर मुर्शिद ! कुछ गोल गोल सा है । उस में सूराख और पत्थर भी नज़र आता है । हज़रत ने कहा उसका नाम क्या है ; लड़का बोला - चक्की का पाट । तब आलमपनाह मुअल्लिम के चिहरे की तरफ़ देखने लगे - उसने अज़ी की कि खुदावंद ! इल्म का नुक़स नहीं - यह अक्ल की कोताही है ।

७९-५१-७९

ऐक नानबाई राटियां पका पका रखता जाता था - ऐक मुसाफ़िर उसके पास आ बैठा - लगा खाने । उसने कहा - तू मेरी रो-

(४४-४५-४४)

टियां क्यूं खाता है; बोला - क्या तुम ने यह बात नहीं सुनी है; तवे की तेरी - तगारी की मेरी ।

८०-८०-८०

ऐक मोटे कुंगरे ने ऐक दुबले पतले को पकड़ खूब सा मारा । किसी ने पूछा कि तू ने उसकी क्या तकसीर की थी - जो उस ने तुझे मारा - बोला कि तकसीर तो कुछ भी नहीं की । यह वही नक़्क़ है कि दुबले मारें शाह-मदार ।

८१-८१-८१

ऐक मुल्ता जब अपने लोगों से आनुरदः होता तो कहता - मैं किसी मुल्क को चला जा-उंगा । आखिरश ऐक रोज़ निहायत रं-जीदः होकर बोला कि लो नैं अब जाता हूं - उनके घर के नज़दीक ऐक मसजिद थी - वहां जाकर बैठ रहा । ऐक ने उनसे कहा

कि तुम तो इस शहर से जानते थे - बोला कि तुम ने यह मसल नहीं सुनी है; मुल्ता की दौड़ मसीत तक ।

८२-८१-८२

एक हकीम ने अपने लड़के को नसीहत की और बज़द उसके लड़के से पूछा कि मैंने जो जो कहा वह सब तू समझा - बोला क्या; उसने कहा कि तू अबतक कहां था जो तू ने मेरी बात न सुनी; यह कहने लगा कि मैं इस फ़िक्र में था कि मेख जो गाड़ते हैं उसकी मिट्टी कौन लेजाता है ।

८३-८३-८३

एक गुलाम जाड़े के मौसिम में अपने मियां के पीछे मारे सरदी के कांपता चला जाता था - एक भले मानुस ने उसे देखकर कहा कि तू जो इतनी ठंड खाता है - अपने मियां

(४६-८१-४६)

से क्यूं नहीं कहता। वुह बोला क्या मियां के
आंके नहीं हैं जो मैं कहूं ।

८४-८१-८४

ऐक बुडढा लोहे का पैसा हाथ में लिये चला
जाता था - ऐकने पूछा कि तेरे हाथ में क्या
है; उस ने कहा - खोटा पैसा है - वुह बोला
कि अगर खोटा है तो तू उसे फेंक क्यूं नहीं
देता - कहने लगा - तुम ने यह मसल नहीं
सुनी है; खोटा पैसा खोटा बेटा वक्त पर काम
आता है ।

८५-८०-८५

ऐक अहीर ऐक भैंस लिये चला जाता था ।
शहर के बाहर मैदान में ऐक ज़मींदार ह -
रामज़ादः ऐक लाठी लिऐ खड़ा था - इस
ने उसे तनहा देखकर धमकाके भैंस छीन
अपने घर की राह ली। थोड़ी दून गया था

कि ऐक ने पूछा कि तू इसे कहां से लाया -
यिह तो ऐक मुसाफिर के पास थी । वुह बो-
ला - क्या तुम ने यिह मसल नहीं सुनी है;
जिसकी लाठी उस की भैंस ।

८६-११-८६

ऐक महाजन की रोकड़ कहीं को जाती
थी - रस्ते में कज़्जाकों ने मार ली । उस के
साथ के आदमियों ने आकर उसको खबर दी
कि रोकड़ मारी गई । महाजन ने कहा कि
तुम ने क्यों जाने दी; उन्होंने ने कहा कि तुम
ने यिह न क्ल नहीं सुनी है; जिसके होवें चार
गुंडैया - धोल मारलें छीन रुपैया ।

८७-१५-८७

ऐक फ़कीर ने ऐक दौलतमंद से सुवाल कि-
या - उसने ऐक रोपया दिया - जब वुह लेके
चला - तब उसे बुलाके रोपया छीन लिया -
फ़कीर कहने लगा - बाबा यिह क्या! तू ने

(४८-१४-४८)

आपही दिया आपही छीन लिया - उस ने कहा साईं! यह मसल नहीं सुनी है; दाता के तीन गुन - दे - दिलावे - देके छीन ले ।

८८-४४-८८

ऐक साहिबि मुरुबत का भाई निहायत शरीर बदजात था - जब तब ऐसा काम करता कि हाकिम के यहां पकड़ा जाता - दूसरा भाई कुछ अपना खर्च करके उसे झुड़ा लाता - यहां तक कि वह गरीब मुफ़लिस होगया । ऐक ने उस से कहा कि बाबा! तू ने अबस भाई के वास्ते अपने तई बर बाद किया - उसे निकाल क्यों नहीं देता - उस ने कहा - क्या तुम ने यह मसल नहीं सुनी है; दूटी बांह गलजिंदड़े ।

८९-४९-८९

ऐक सिपाही ने बाज़ार से कुछ चीज़ भोल ली और ऐक चीज़ उस से बेशकीमत उटाके

ले चला । उसके मालिक ने कहा - इसे क्यों लिये जाते हो ; कहने लगा - उसकी रूकन में - वह बोला कि तुम्हारी वुही न.क़ु है । पड़िया मोल भैंस घतौना ।

९०-१०-९०

एक सर्राफ़ अशरफ़ियों का तोड़ा लिये जाता था - उसे देखकर एक रहमार का जी ललचाया - वह उसके पीछे लगचला - थोड़ी दूर जाके उस ने चाहा कि तोड़ा छीन ले । उस माबैन में कई एक आदमी आगए - उन्होंने ने उसकी मुश्कें बांध लीं और कुत-वाल के यहां लेचले । किसी ने उसे देखकर कहा कि तू जब इधर से गया था - तब तो तेरा यह हाल न था - इतनी देर में तू ने क्या किया जो बांधा गया ; उसने कहा - मेरी वुही न.क़ु है ।

(५०-५०-५०)

मकखी बैठी शहद पर पंख गहे लिपटाए ।
हाथ मले और सिर धुने - लालच बुरी ब-
लाए ।

९१-११-९१

ऐक गरीब मुफ़लिस ऐक दिन अपने यारों
से कहने लगा कि मैं अगर बादशाह होऊं तो
तुम सब आशनाओं को बड़ा आदमी करुं ।
उन में से ऐक बोल उठा कि । न नौ मन तेल
होगा न राधा नाचेगी ।

९२-१२-९२

न.क़ु है कि नादिर शाह जब शाहजहाना-
बाद में दाखिल हुआ तो उस की फ़ौज में से
कितने मुग़ल शहर की सैर को आये । ऐक
उन में भूखा था - इन्तिफ़ाक़न किसी साबुनगर
की दुकान में साबुन के बड़े बड़े उले नज़र
आये - कहने लगा - अर्ज़ी चकतीहाए
पनीर यके नूद बमन दिह कि बिसियार

गुरसनः अम । साबुनगर बोला आगा सा-
हिब ! यह साबुन है - पनीर नहीं । तब
झुंझलाकर मुगल ने कहा कि । कुरुमसाक !
गलत मेगोई - बियार । जब उसने देखा कि
यह अक्ल का अंधा मानने का नहीं - ऐक
उला साबुन का हवाले किया - उस ने ऐक
बड़ा सा टुकड़ा तोड़कर मुंह में डाल लिया -
सारे होंठ फट गये जीब तड़क गई - तब
घबरा के कहने लगा - औ वाहे वाहे ! दह-
नम सोखू : शुद । सब बाज़ारी हंस ने लगे
और उनसे कहा - क्यूं मिर्गी साहिब ! इस
पनीर का मज़ा तो खूब चकखा ; निदान
शरमिंदः हो गरदन नीची किये चला गया ।

९३-१३-९३

ऐक मुगल तानः विलायत हिंदूस्तान में आया
था - इतिफाकन कहीं सबली मंडी में जा
निकला । वहां ऐक कुंजड़ी टोकरी में जा-

मनें लिये बेचती थी - मुग़ल ने पूछा - है कंजड़ी ! ईं मे वः चि नाम दारद । बोली - भिन्ना जी ! इनको जामनें कहते हैं । मुग़ल के पास पैसा न था जो लेकर खावे - सूरत उनकी याद रखी - फिरते फिरते किसी बाग़ में आ निकला - ऐक जामन के दरख्व नीचे कई ऐक जामनें पड़ी थीं और दो चार भौरे भी - यह लगा उन्हें चुन चुन खाने - साथही भौरों को भी लगा चबाने - जब मुंह में कचर कचर लगे करने - मुग़ल बोला - तुम चीं करो ख़वाह पीं - में काला काला ऐक बी न चौरंगा ।

९४-१५-94

दो भाइयों में दोस्ती थी - ऐक था सखी और दूसरा सूम । जो सूम था सो सखी की जो चीज़ चाहता सो लेजाता - वह कुछ न कहता । ऐक रोज़ उस सखी को ऐक चीज़ दर

कार हई और वुह उस बखील के पास थी -
इस ने उस से मांगी ! वुह देने में कुछ तअम्मुल
कर रहा । वुह बोला कि तुम्हारी वुही क-
हावत है । तेरा सो मेरा मेरा सो हैं हैं ।

९५-९०-९५

ऐक खुश नवीस बेकारी के सबब से निहायत
मुतरद्दिद था । ऐक ने उस से पूछा कि तू
इतना परेशान खातिर क्यों है ; उसने कहा -
बेकारी से । वुह बोला कि तू जो इतना ग़म
ओ गुस्सः खाता है शायद तूने यह मसल
नहीं सुनी ; जैसी बहे बयार पीठ तब तैसी
दीजे ।

९६-९१-९६

ऐक बड़े आदमी की यह खो थी कि जब
अपने नौकरों पर ख़फ़ा होता तो उन्हें ख़ूब
मारता - फिर बज़द दो चार घड़ी के हर

(५४-५९-५४)

ऐक को पांच पांच सात सात रोपहे देता ।
ऐक रोज़ उसने अपने आदमीयों को मा-
रा - ऐक ने उन्ह आदमीयों से कहा कि तुम
जो हमेशः मार खाते हो - क्या तुमहें और
कहीं नौकरी नहीं मिलती; उन में से ऐक
बोल उठा कि तुम ने यह मसल नहीं सुनी;
दुधेल गाहे की दो लात भी भली ।

९७-१५-९७

ऐक भूखे ने रोट्टी खाी थी - किसी ने कहा
कि तुजसे रूखी रोट्टी क्यूं कर खाई गी थी -
कहा शायद तुम ने यह मसल नहीं सुनी;
भूखे को क्या रूखा और नीदं को क्या त-
किया ।

९८-१८-९८

किसी ने उंठ से पूछा कि तूझसे कौन सा काम
खूब हो सकता है; बोला इलाक़बंदी - उसने

कहा - दुरुस्त - तेरे हाथ पांव की मुलायमता से मज़लूम होता है ।

९९-११-९९

एक अज़ीज़ नूर के तड़के किसी आशना के घर गया और कहने लगा कि मैं भूखा हूं - कुछ खाना हो तो लाइयो । इस ने कहा कि अच्छा बैठो - खाना तैयार करवावें । बोला कि कुछ बासी धरा धराया हो तो लाइओ - वह बोला कि हमारे यहां बासी नहीं रहता - पूछा - किसवात्ने ; बोला - बासी रहे न कुत्ता खाए ।

१००-१००-१००

एक शाइर से कुछ कुसूर सरज़द हुआ - बादशाह ने हुक्म किया कि इसको रू बरू मेरे मारडालो । शाइर जान के उर से थर-थराने लगा । एक खूशामदी मुसाहिब बो-

(५६-०१-५६)

ला - यह क्या नामरदी है; मरद कभी
नहीं उरते - कहा उसने - अगर तू बूढ़ है -
तो मेरी जगह आ और मैं तेरी जगह जाऊं।
बादशाह को यह लतीफ़ः खुश आया हंस-
कर उसकी तक़सीर मुआफ़ की। उसने
मख़लिफ़ी पाई इसने शरमिंदगी।

ہی : بولا علاقبندی - اُسنے کہا - دُرست تیرے ہاتھ پائو
کی مُلاہمت سے معلوم ہوتا ہی ۔

۹۹-99-۹۹

ایک عزیز نور کے ترکے کسی آشنا کے گھر گیا اور کہنے لگا کہ
میں بھوکھا ہوں - کچھ کھانا ہو تو لائیو : اُسنے کہا کہ اچھا
بیٹھو - کھانا تیار کرواؤں ۔ بولا کہ کچھ باسی دھرا دھرایا ہو
تو لائیو - وہ بولا کہ ہمارے یہاں باسی نہیں رہتا - پوچھا -
کس واسطے : بولا - باسی رہے نہ کُتا کھائے ۔

۱۰۰-100-۹۵۵

ایک شاعر سے کچھ قصور سرزد ہوا - بادشاہ نے حکم کیا کہ
اسکو روبرو میسرے ماراؤ ۔ شاعر جانکے در سے تھرتھرانے لگا ۔
ایک خوش آمدی مصاحب بولا - یہ کہا نامردی ہی : مرد
کبھی نہیں درتے ، کہا اُسنے - اگر تو وہ ہی - میسرے جگہ
آ اور میں تیری جگہ جاؤں ، پادشاہ کو یہ لطیفہ خوش
آیا - ہنسکر اُسکی تقصیر مُعاف کی ، اُسنے مخلصی پائی -
اُسنے شرمندگی ۔

تونہ پہ مثل نہیں سنی ؛ جیسی بہہ بیار پیٹہ تب تہیسی
دیجیے ۔

۹۶-۹۷-۹۸

ایک برہ آدمی کی یہہ خو تھی کہ جب اپنے نوکروں پر خفا
ہوتا تو انہیں خوب مارتا - پھر بعد دوچار گھری کہ ہر ایک
کو پانچ پانچ سات سات روپہ دیتا ؛ ایکروز اُس نے اپنے آدمیوں
کو مارا - ایک نے اُنہ آدمیوں سے کہا کہ تم جو ہمیشہ مار
کھاتے ہو - کہا تمہیں اور کہیں نوکری نہیں ملتی ! اُمین
سے ایک بول اُٹھا کہ تم نے یہہ مثل نہیں سنی ؛ دُھیل
گاہ کی دُولت بھی بھلی ۔

۹۷-۹۸-۹۹

ایک بھوکے نے روتی کھائی تھی - کسی نے کہا کہ تجھ سے روکھی
روتی کیونکر کھائی گی تھی - کہا شاید تم نے یہہ مثل نہیں
سنی ؛ بھوکے کو کہا روکھا اور نیند کو کہا تکیا ؛

۹۸-۹۹-۱۰۰

کسی نے اونٹ سی پوچھا کہ تجھ سے کونسا کام خوب ہو سکتا

ایک جامن کے درخت نیچے کئی ایک جامنیں پری تھیں
 اور دوچار بھونرے بھی ، یہ لگا اُنہیں چُن چُن کھانے -
 ساتھی بھونروں کو بھی لگا چبانے - جب مَنہ میں کچر کچر
 لگے کرنے - مغل بولا ، تُم چس کرو خواہ پس - میں کالا کالا
 ایک بی نہ چورونگا ،

۹۴-94-۹۸

ہو بھائیو میں دوستی تھی - ایک تھا سخی اور دوسرا سوم ،
 جو سوم تھا سو سخی کی جو چیز چاہتا سو لیجاتا - وہ
 کچھ نکھتا ، ایک روز اُس سخی کو ایک چیز درکار ہوئی
 اور وہ اُس بخیل کے پاس تھی - اسنے اُسے مانگی - وہ دینے
 میں کچھ تامل کر رہا ، وہ بولا کہ تمہاری وہی کہاوت ہی ،
 تیرا سو میرا میرا سو ہیں ہیں ،

۹۵-95-۹۹

ایک خوشنویس بیکاری کے سبب سے نہایت مُترد تھا ،
 ایکنے اُسے پوچھا کہ تواتنا پریشان خاطر کیوں ہی - اُسنے کہا -
 بیکاری سے ، وہ بولا کہ تو جو اتنا غم و غصہ کھاتا ہی شاید

زود بھن دے کہ بسیار گُرسنه ام ! سَابُن گر بُولَا آغا صَاحِب !
 يِه سَابُن هِي - پَنير نهِيں ! تَب جُهَنجِہلا کر مُغَل نہ کھا کہ !
 قُرْم ساق ! غَلط ميڳوئي بيار ! جب اُسَنہ دِيکھا کہ يِه عقل
 کا اندھا ماتہ کا نهِيں - اِيک دَلَا سَابُن کا حوالہ کیا - اُسَنہ
 اِيک برَا سا تَکَرَا تَوَرکَر مُنہ ميں دَال ليا - سارہ هُونَت
 پَہت گئے - جيب تَرَک گئي - تَب گَہرا کي کہنہ لگا !
 اِي واہ واہ ! دهنم سوختہ شد ! سب بازاري هُنسنہ لگے اور
 اُسَنہ کھا - کپوں مِرزا صَاحِب ! اِس پَنير کا مزا تو خوب
 چَکھا ! نَدان شرمندہ هُو گردن نيچي کيے چلا گيا !

۹۳-93-۹۳

اِيک مُغَل تازہ وَاِلِيت هِندوستان ميں آيا تها - اِتِّفاقًا کہیں
 سبزي مندِي ميں جا نِکلا ! وهاں اِيک کُنَجري تَوَکري ميں
 جامنئيں ليے بِيچتي تهي - مُغَل نہ پوچھا - اِي کُنَجري !
 ايس ميوہ چہ نام دارن ! بُولِي ! مِرزا جي ! اِن کو جامنئيں
 کہتے هئیں ! مُغَل کي پاس پيُسا نہ تها جو لِيکر کھاوے -
 صورت اُنکي يان رکهي ! پَہرتہ پَہرتہ کسي باغ ميں آ نِکلا -

جاگے اُسے چاہا کہ تُو رَا چھین لے ۔ اِس ماہیئیں میں کُئی
ایک آدمی آگے - اُنہوں نے اُسکی مُشکئیں باندھ لیں اور
کوٹوال کے یہاں لے چلے ۔ کِسی نے اُسے دیکھکر کہا کہ تو جب
ادھر سے گُبا تھا - تب تُو تیرا پہہ حال نہ تھا - اتنی دیر
میں تو نہ کُبا کیا جو باندھا گُبا ؛ اُسے کہا - مَیْری و ہُی
نقل ہی - مَکھی بَیْتھی شہد پر پنکھ گے لپتے ہاتھ ملے
اور سِر دھنے لالچ بُری بلاے ۔

۹۱-91-۹۹

ایک غریب مُفلس ایکدن اپنے یاروں سے کہنے لگا کہ میں اگر
بادشاہ ہوؤں تو تُم سب آشناؤں کو برا آدمی کروں ۔ اُنہیں
سے ایک بول اُٹھا کہ نہ تو من تیل ہوگا نہ رادھا ناچے گی ۔

۹۲-92-۹۲

نقل ہی کہ نادر شاہ جب شاہ جہان آباد میں داخل ہوا تو
اُسکی فوج میں سے کتنے مُغل شہر کی سیر کو آئے ؛ ایک
اُنہیں بھوکھا تھا - اِتِّفاقاً کِسی ساہن گر کی دُکان میں ساہن
کے برے برے دلے نظر آئے - کہنے لگا - ازیں چکٹی ہلے پنیر یکے

۸۸-88-۷۷

ایک صاحبِ مروت کا بھائی نہیات شریر بدذات تھا -
 جب تب ایسا کام کرتا کہ حاکم کے یہاں پکرا جاتا - دوسرا
 بھائی کچھ اپنا خرچ کر کے اُسے چھورا لاتا - یہاں تک کہ وہ
 غریب مُضفلس ہو گیا ، ایکنے اُسے کہا کہ بابا ! تو نہ عبث
 بھائی کے واسطے اپنے تئیں برباد کیا - اُسے نکال کبوں نہیں دیتا -
 اُسے کہا - کہا تُم نے یہ مثل نہیں سنی ہی ! توتی بائہ
 گل چندرہ !

۸۹-89-۷۷

ایک سپاہی نے بازار سے کچھ چیز مَول لی اور ایک چیز
 اُسے بیش قیمت اُتھاکے لے چلا ، اُسکے مالک نے کہا - اِسے
 کبوں لے جاتے ہو ! کہنے لگا - اُسکی روکن میں ، وہ بولا
 کہ تمہاری وہی نقل ہی ! پریا مَول بھینس گھٹونا !

۹۰-90-۷۷

ایک صراف اشرفیوٹکا تورا لے جاتا تھا - اُسے دیکھ کر ایک
 رہمار کا جی لچایا - وہ اُسکے پیچھے لگچلا - تھوڑی دور

میدان میں ایک زمیندار حرام زادہ ایک لاتھی لیے کھڑا تھا -
 اسنے اُسے تنہا دیکھ کر دھمکا کہ بیٹس چھین اپنے گھر کی
 راہ لی ! تھوڑی دور گیا تھا کہ ایک نے پوچھا کہ تو اسے
 کھانسی لایا - یہ تو ایک مسافر کے پاس تھی ، وہ بولا - کہا
 تم نے یہ مثل نہیں سنی ہی ؛ جسکی لاتھی اُسکی بیٹس !

۸۶-۸۵-۸۴

ایک مہاجن کی روکر کہیں کو جاتی تھی - رستے میں
 قصابوں نے مارلی ، اُسکے ساتھ کے آدمیوں نے آکر اُسکو خبز
 دی کہ روکر ماری گئی ، مہاجن نے کہا کہ تم نے کہوں جانے
 دی ؛ انہوں نے کہا کہ تم نے یہ نقل نہیں سنی ہی ؛ جسکے
 ہووے چار گندیا دھول مارلیں چھین روپیا ۔

۸۷-۸۶-۸۵

ایک فقیر نے ایک دولت مند سے سوال کیا - اُسنے ایک روپیا
 دیا - جب وہ لیکے چلا - تب اُسے بلا کے روپیا چھین لیا -
 فقیر کہنے لگا - بابا یہ کہا ! تو نے آپ ہی دیا آپہی چھین
 لیا - اُسنے کہا سائیں ! یہ مثل نہیں سنی ہی ؛ داتا کے تین
 گن دے دلاوے دیکے چھین لے ۔

(۳۵-35-۳۴)

سے پوچھا کہ میں نے جو جو کہا وہ سب تو سمجھا : بولا
کہ کہا : اُسے کہا کہ تو اب تک کہاں تھا جو تو نے میری بات
نُسنی : یہ کہنے لگا کہ میں اس فکر میں تھا کہ میں نے جو
کارتے ہیں اُسکی مٹی کون لیجاتا ہی !

۸۳-83-۵۳

ایک غلام جارِیکے موسم میں اپنے میاں کے پیچھے مارے سردیکے
کانپتا چلا جاتا تھا - ایک بھلے مانس نے اُسے دیکھ کر کہا کہ
تو جو اتنی تہد کھاتا ہی - اپنے میاں سے کبوں نہیں کہتا :
وہ بولا کہا میاں کے آنکھیں نہیں ہیں جو میں کہوں !

۸۴-84-۵۸

ایک بُدھا لُوہیکا پٹیا ہاتھ میں لیے چلا جاتا تھا - ایک
نے پوچھا کہ تیرے ہاتھ میں کہا ہی : اُسے کہا - کھوتا پٹیا
ہی - وہ بولا کہ اگر کھوتا ہی تو تو اُسے پھینک کبوں نہیں
دیتا - کہنے لگا - تم نے یہ مثل نہیں سنی ہی : کھوتا پٹیا
گھوتا بیتا وقت پر کام آتا ہی !

۸۵-85-۵۹

ایک اھیر ایک بھینس لیے چلا جاتا تھا ! شہر کے باہر

اُسکے پاس آبیٹھا - لگا کھانے ، اُسنے کہا - تو مَیّری روَتیاں
 کپوں کھاتا ہی ؛ بولا - کہا تُمنے یہ بات نہیں سُنی ہی ؛
 تو یَکی تیری - تغاری کی مَیّری ۔

۸۰-80-۷۵

ایک مَوّتہ کُنگرہ نے ایک دُبلے پتلے کو پکر خوب سا مارا ،
 کسی نے پوچھا کہ تونے اُسکی کہا تقصیر کی تھی - جو اُسنے
 تجھے مارا - بولا کہ تقصیر تو کُچھ بھی نہیں کی ، یہ وہی
 نقل ہی کہ دُبلے ماریں شاہمدار ،

۸۱-81-۷۶

ایک مَلا جب اپنے لوگوں سے آزرده ہو تا تو کہتا - میں کسی
 مُلک کو چلا جاؤنگا ، آخرش ایک روز نہایت رنجیدہ
 ہو کر بولا کہ لو میں اب جاتا ہوں ، اُنکے گھر کے نزدیک ایک
 مسجد تھی - وہاں جاکر بیٹھ رہا ، ایکنے اُسے کہا کہ تُم تو
 اِس شہر سے جاتے تھے - بولا کہ تُم نے یہ مثل نہیں سُنی
 ہی ؛ مَلا کی دُور مسیت تک ۔

۸۲-82-۷۷

ایک حکیم نے اپنے لَرکے کو نصیحت کی اور بعد اُسکے لَرکے

نجوم سِکھاؤ - جب اُسْمیں لاثانی ھو تو اِسے حُضور میں
 لاؤ ، اخون بَری شفقّت اور مَحنت سے جتنے مراتب اُس
 عِلْم کے تھے - خاطر خواہ جتّاء ، جب دیکھا کہ لَرکے کو اُس
 عِلْم میں خوب مہارت ھو چُکی - تب حُضور میں آکر
 عرض کی کہ جہاں پناہ ! شہزادہ اب نجوم میں لائق و فائز
 ھوا - جب مریضِ مبارک میں آوے - تب اُسکا امتحان
 لیجیے ، فرمایا کہ اِسی وقت حاضر کرو - حُکم کے ساتھ ہی
 لَرکا آپہونچا اور بادشاہ کی خدمت میں آداب بجالایا
 حضرت نے اپنے دست مبارک کی انگوتھی مٹھی میں لیکر
 فرمایا - بوجھو تو ! ہماری مٹھی میں کپا ہی ؛ لَرکے نے عرض
 کی کہ پیر مرشد ! کچھ گول گول سا ھی - اُس میں سوراخ
 اور پتھر بھی نظر آتا ھی - حضرت نے کہا - اُسکا نام کیا
 ھی ؛ لَرکا بولا - چُکی کا پات ، تب عالم پناہ معلّمہ کے
 چہرہ کی طرف دیکھنے لگے - اُسنے عرض کی کہ خداوند ! عِلْم
 کا نقص نہیں - پہ عقل کی کوتاہی ھی ،

۷۹-۷۹-۷۹

ایک نان بائی روّیاں پکا پکا رکھتا جاتا تھا - ایک مُسافر

۷۷-77-۹۹

ایک بادشاہ نے اپنا لڑکا کسی اخون کے سپرد کیا کہ اسے ستارہ شناسی سکھاؤ۔ جب اُس میں ہختہ ہو چکے تب میرے پاس لاؤ۔ اُستاد نے نیت پدار سے جتنی باریکیاں اُسکی تھیں۔ بخوبی سکھائیں۔ جب دیکھا کہ لڑکے نے خوب دستگاہ پتیدا کی۔ تب جہاں پناہ سے گذارش کی کہ شہزادہ ستارہ شناسی میں ایگاہ روزگار ہوا۔ جب چاہیے آزمائش کیجیے۔

قرمایا کہ ابھی بلاؤ۔ لڑکا آیا اور بندگی بجا لایا۔ بادشاہ نے انگوتھی مٹھی میں لی اور پوچھا۔ کہو بابا! ہمارے ہاتھ میں کبہا ہی؟ کہا۔ کچھ چیز گرد سی ہی۔ اُس میں سوراخ اور سنگ بھی ہی۔ جہاں پناہ نے کہا کہ اُسکا نام کبہا ہی؟ کہا۔ چکئی کا پات۔ بادشاہ اُستاد کا منہ دیکھنے لگے۔ اُسے ہاتھ باندھ کر کہا کہ جہاں پناہ! ہنر کی کوتاہی نہیں۔ یہ دانائی کی کمی ہی۔

۷۸-78-۹۵

کسی بادشاہ نے اپنا فرزند ایک معلّم کو سونپا کہ اسکو علم

کا پات ، تب راجا جو تکی کے منہ کی اور تاکنے لگا -
وہیں وہ ہاتھ جوڑ کر بولا ، مہابلی ! گن کا کچھ دوس نہیں -
یہ مت کی چوٹ ہی ۔

۷۶-۷۶-۷۶

ایک سلطان نے اپنا لڑکا کسی معلم کے حوالے کیا کہ اسے علم
نجوم سکھاؤ - جب اُس میں کامل ہو تب میرے پاس لاؤ ۔
ملا نہ بری محنت و شفقت سے جتنے مدارج اُس علم کے
تھے اچھی طرح پڑھائے - جب دیکھا کہ لڑکا ماهر ہو چکا -
تب حضور میں عرض کی کہ خلف الرشید آپکا نجوم میں
قائِم ہوا - جب چاہیے - تب امتحان لیجئے ، ارشاد
کیا کہ ابھی بلاؤ - لڑکا آیا اور آداب بجا لایا ، ملک نے
انگوٹھی مٹھی میں لی اور پوچھا - کہو بیٹا ! ہمارے ہاتھ
میں کبہا ہی ، کہا کچھ شیء مدور سی حلقہ کی صورت اور
اُس میں پتھر بھی ہی ، حسرت نے کہا - اُسکا اسم کبہا ہی ،
کہا چکی کا پات ، سلطان نے معلم کی طرف دیکھا - اُس نے
عرض کی کہ قبلہ عالم ! علم کا قصور نہیں - یہ عقل کا
نقصان ہی ،

کچھو وست گول ھی - وا میں چھدر او پاکھان ھوں ھی ۔
 مہاراج نیں کہہو - وا کو نام کہا ھی ؛ کہہو - چاکی کو
 پات ؛ بھوپت گرو کی اور دیکھن لاگہ - وا نیں نویدن کیو -
 پرتھی ناتھ ! بدیا کو گھات ناھیں - بدھ کی بھول ھی ۔

v۵-75-94

ایک راجا نے اپنا لڑکا کسی جوتکی کو سونپا - جو اسے جوتک
 سکھاؤ - جب اُس میں پہن پورا ھو تو میرے پاس لاؤ ۔
 پاندے نے برے پبار اور دکھ سے جتنی باتیں اُسکی تھیں سو
 اُسے اچھے دھب سے سکھائیں ۔ جب دیکھا وہ لڑکا برا گئی
 ھوا - تب راجا کے سامنے جاکر کہا - مہاراج ! آپ کا بیٹا
 اب جوتک میں چوکس ھوا - جب چاہے اُسے جانچ
 لیجئے راجا نے پہن سنتے ہی کہا - ابھی بلاؤ - لڑکا آیا اور
 ہاتھ جوڑکے کھڑا رہا ۔ راجا نے اپنے ہاتھ کی انگوتھی مٹی
 میں لیکر پوچھا - کہو بیٹا ! ہمارے ہاتھ میں کہا ھی ؛
 اُسے کہا - کچھ گول گول سا ھی - جسم میں چھید اور پتھر
 بھی ھی ؛ مہاراج نے کہا - اُسکا نالو کہا ھی ؛ بولا چکی

آيد ، بعدہ حَيَاتِ بَدِگَم سے کہا - اُسے کہا - جہاں خوش
 است وَلَیْکِن حَيَاتِ مے بايد - وگر حَيَاتِ نہ باشد جہاں چہ
 کار آيد ، بعد اُسکے فنا بَدِگَم سے کہا - اُسے بھي يہہ بَيْتِ
 پَرہي - جہاں و حَيَاتِ و ہمہ بَيُوفاست ، فنا را نگہدار آخر
 فناست ، بادشاہ نہ يے بَيْتِیْنِ آزاد کو سُنائیں - بھُت خوش
 ہوا اور کہا کہ بَدِگَماتِ تُمہاري تُمکو مُبارک - ہمیں اِمْتِحان
 منظور تھا سو ہوا ،

۷۴-74-۱98

اِيک پَر تہي پَتِي نِيں آيَنوں پُتر کاهو گُرو کُوں سُونِپُو کہ يادِ
 جوتش بَدِيا سَکھاو - جب وا ماہیں نِپُن ہوئے تب مَیْرے
 نِکَتِ لَباو ، گُرو نِيں اَتِ پَرِسم او کَرِبا تِيں جِتيک پَرکار
 وا بَدِيا کہ ہے آچھي بھانتِ پَرہاء - جب دِيکھيو کہ چھوہرا
 نیکے جان چکُپُو - تب سَنمکھ آ نَوِيدن کيو کہ مہاراج !
 راجکُور جوتکھ بَدِيا ماہیں پَرِپک بھيو - جد چاھو - تد
 پَرچھا ليو ، کہيو کہ اب هي بُلّاو - چھوہرا آيو او مرياد سوں
 تہارھو رھيو ، نرپتِ نَنس مُندري موتہي ماہیں لِي ارو
 پوچھيو - کہو بابا جو ! ہمارے کر ميں کہا ہی ؛ وا نِيں کہيو۔

کي - حق تعاليٰ نہ کس واسطے بنائي؛ اُسے کہا جہاں پناہ !
مُتکبروں کي نخوت کے تورنے کو - بادشاہ سُکر چپ
ہو رہا :

۷۲-72-9۲

ایک کمبخت خراسان کے چوک میں واسطے گدائي کے گبا
تھا - اتنے میں کسی امیر کي سوارِي بَرِي دھوم دھام سے
نکلي ۔ اُسے لوگوں سے پوچھا کہ یہ کون ہی - جو اس شان
سے آتا ہی ؛ ایک راہي نہ کہا کہ یہ بندہ پادشاہي ہی ۔
اُس غریب نے آسمان کي طرف سر اُٹھا کر کہا کہ ای خدا !
بندہ پروري اس بادشاہ سے سیکھ کہ ہم محتاج نہوں ۔

۷۳-73-9۳

کسی بادشاہ کي تین جو رواں تھیں - مسمات جہاں بیگم -
حیات بیگم - فنا بیگم - اُسے ایک آزاد نے سوال کیا کہ
اپني ایک بیگم مجھے دو ۔ بادشاہ نے محل میں جا کے
جہاں بیگم سے سوال کیا - اُسے جواب دیا ۔ تو پادشاہ
جہاني جہاں ز دست مدہ - کہ پادشاہ جہاں را جہاں بکار

(۲۷-27-۲۹)

بھی ہووے - لیکن دوا ندییں - تد کہا - رقعہ ہمارا لیجا -
 البتہ دینگے - پھر کہا کہ جو انہوں نے دوا بھی دی - اگر فائدہ
 نہ کرے ! کہا ای کم بخت ! یہیں بیٹھا تمہیدیں باندھا کریگا
 یا جائیگا ! کہا صاحب ! فرض کیا کہ اگر فائدہ بھی کرے تو
 حاصل کہا - آخر ایکس مرنا برحق ہی - جیسا اب مرے -
 تیسرا تب مرے !

۷۰-70-۹۵

ایک مغل ولایت زا ہندوستان میں آکر برا آدمی ہوا ،
 ایکروز اُسکے یہاں ناچ ہوتا تھا - رندیاں یہہ خیال گا رہیں
 تھیں ، رنگیلی چھبیلی دُھن ، کسی نے پوچھا کہ آغا
 صاحب ! آپ سمجھتے ہیں یہ کہا گاتی ہیں ؛ کہا بلے -
 چرا نہ فہم - من از عرصہ دو سال در ہندوستانم -
 میخوانند چہ بیلی رنگیلی - یعنی شش گربہ رنگین !

۷۱-71-۹۹

ایک روز ہارون رشید بادشاہ کے منہ پر مکھی آن کر بیٹھی -
 وہ دق ہوا اور اپنے ایک صاحب سے پوچھا کہ خلقت مکھی

جورو راند هوئي ، انهنون نه ڪها تُم تو جيتو جاگتو بيٺو هو
جورو راند ڪس طرح هوئي - ڪها سچ هي - ليڪن گهر ڪا آدمي
آيا هي - جهوتو نهين ڪهڻا ،

۶۸-68-۶۸

ايڪ ڪايتو اور اسڪا غلام دونو ايڪ گهر مٿي سوتو ته - لالا
نه ڪها - رام چيرا ! ديڪه تو پاني برستا هي يا ڪهل گها - اسنه
ڪها برستا هي ، پوچها - تو ڪس طرح جانتا هي - تنهن تو
پرا سوتا هي - ڪها ٻلي آئي ته - اسڪو مٿي نه تتولا ته -
بهيگي ته ، ڪها چراغ بجها ده - ڪها - مٿي دهانپ ڪه
سو رهو - اندهيرا هو جائگا ، پهر ڪها - دروازه بند ڪرڊه -
ڪها - بهيا جي ! دو ڪام همنه ڪيه - ايڪ ڪام تُم ڪرو ،
غرض ايسا جڳتي اور سُست ته ڪه آخر نه اُتيا - پرا پرا جواب
ديتا رها ،

۶۹-69-۶۹

ايڪ مسلمان بيمار ته - غلام سه ڪها ڪه فلانه حڪيم ڪه پاس
جاڪر دوا لا - اسنه ڪها - شايد حڪيم جي اسوقت گهر مٿي
نهو وڃس - ڪها - هونگي - جا - تب اسنه ڪها - اگر ملاقات

اُن دھقانيون ميں ايڪ لطيفه ڪو ٿيا - اُسنه ڪها - مناسب
 هي ڪه اُسڪا ايڪ ايڪ عضو ٽڪره ٽڪره ڪر ڪه شهر شهر بهيچ
 ڏيجي جو تمام ملڪ عدل سه بهر جاوه ۱ شاه ڪو بهه لطيفه
 پسند آيا اور حاڪم ڪو تغير ڪيا ۱

۶۶-66-۶۶

ايڪ آزاد نه حبشي سه سوال ڪيا - او به ڪو ڀله ڪي صورت !
 ڪجهه خد اڪي راه پر همين ده ۱ حبشي نه گالي دي - اُس
 آزاد نه جواب ديا ڪه چاختا ڪها هي ۱ اس لطيفه پر حبشي
 نه ايڪ روپيا ديا - تب اُس آزاد نه دعا دي - لال ره !

۶۷-67-۶۷

ايڪ بهلا آدمي ڪهين نوڪر ٿيا - بهت روز گذر ڪه تهه ڪه
 گهر ڪي ڪجهه خبر نه لي تهه - تب اُسڪي بي بي نه انتظاري
 ڪهڻي ڪر ايڪ آدمي ڪو بهيجا - خفگي ڪه ماره ڪه ديا ڪه
 ميان سه ڪهنا ڪه بي بي ٿمھاري راند هوئي ۱ اُسنه جاکر بهي
 ڪها - بهه خبر سنڪر رونه لگا ۱ جو لوگ وهاں حاضر تهه -
 پوچهنه لگه - ڪهو صاحب ۱ ڪيرون رونه هو ۱ ڪها ڪها بتاوين -

اسبات کے سنتے ہی - ہوا کو بلایا - اُسکے آتے ہی مچھروں نے اپنی اپنی راہ لی ، جب ہوا حضرت سے رخصت ہوئی - پھر مچھروں نے آکر داد بیداد کی ، حضرت نے فرمایا کہ اُسکے آتے ہی تم سب بھاگ جاتے ہو - بغیر مُقابلے دونوں کے عدالت کیونکر کروں ۔

۶۴-64-۴۸

ایک شہدیکے گھر میں آگ لگی - وہ جوئے خانہ میں پھر پر بیٹھا موتہ کھیل رہا تھا - کسی سے یہہ احوال سنکر دُورا اور آکر دیکھے تو تمام اسباب جل کر خاک ہو گئے ہی کہ ایک تنکا باقی نہ رہا تھا ، شہدا گھبرایا اور آسمان کی طرف دیکھ کر لگا کہنے ، واہ واہ اللہ صاحب ! تمہیں ہمارے ہی جھوٹے دیکھو جلانا تھا !

۶۵-65-۴۹

چند دھقانی ایک عامل کے واسطے بادشاہ کے پاس آئے اور اپنا انصاف چاہا - بادشاہ نے فرمایا کہ ہمارے نوکروں میں کوئی ویسا عادل نہیں - وہ سر سے پاؤں تک عدل سے بھرا ہی ۔

هون ، دوسرے نہ کہا کہ میں شرابی ہوں - شراب خوب پیتا ہوں ، تیسرے نہ عرض کی کہ جہاں پناہ ! میں جواری ہوں - جو خوب کھیلتا ہوں - اگر فرمائے تو ایک داؤ میں آپکی ساری سلطنت کو لگا دوں ، بادشاہ نہ چور اور شرابی کی جان بخشی کی اور اُس جواری کی گردن ماری ،

۶۲-۶۲-۶۲

ایک بیوقوف نے اندھے سے پوچھا کہ تم کھیر کھاؤ گے ؛ اُس نے کہا - کھیر کھینسی ہوتی ہی ؛ کہا - سُفید ہوتی ہی ، پھر اُس نابینا نے پوچھا - سُفید کھینسی ہوتا ہی ؛ تب اُس شخص نے کہا - جیسا بگلا ، اندھے نے کہا بگلا کھینسی ہوتا ہی ؛ اُس نے اپنا ہاتھ تیرھا کر کے کہا - ایسا ہوتا ہی ، اندھے نے تنہا کر کہا - کہ ایسی کھیر نہ کھا سکونگا - حلق میں پھنس جائے تو مر جاؤنگا ،

۶۳-۶۳-۶۳

ایک دن مچھروں نے حضرت سلیمان پیغمبر سے نالیش کی کہ ہوا ہم کو بہت ستاتی ہی - رہنے نہیں دیتی ، پیغمبر نے

سفر درپیش هوا - درمیان راه کي ائیک ندي ملي - پہلے
اونت پاني مئیں پیتھا - اُسکے پیت تک پاني هوا - کہنے
لگا - ای یار ! ادھر آؤ - پاني تھوڑا ہی ، گدھا بولا -
سچ ہی - تیرے شکم تک ہی - تجھے تھوڑا معلوم ہوتا
ہی - لیکن میری پیٹھ تک ہوگا - مئیں دوب جاؤنگا ،

۶۰-60-۶۵

ابراہیم ادھم بادشاہ نے خواب دیکھا کہ ائیک شخص کوٹھے پر
کچھ دھوندھتا ہی ، پوچھا کہ ای عزیز ! تو کہا دھوندھتا
ہی ، کہا - میرا اونت کھویا گیا ہی ، بادشاہ نے کہا -
تو کہا احمق ہی - جو بالاخانہ پر اونت دھوندھتا ہی !
اُس نے کہا - بیوقوف تو ہی - جو بادشاہت مئیں خدا کو
دھوندھتا ہی ، کہتے ہیں کہ اُسی روز سے بادشاہ نے سلطنت
چھوڑ کر فقیری اختیار کی ،

۶۱-61-۶۹

ائیک بادشاہ نے تین شخص کو بلا کر پوچھا کہ تم کہا کام کرتے
ہو ، ائیک نے کہا کہ مئیں چور ہوں - چوری خوب کرتا

تُجھ کِس واسطے مارا ہی ؛ بولا وہ مَیں نہ گالی دی تھی ۔
تب کو تو ال نہ کہا کہ چل یہاں سے جاتا رہ ۔ کہا تو نہ یہہ
مِثل نہیں سُنی ؛ کِسی کا مُنہ چلے ۔ کِسی کا ہاتھ ۔

۵۷-57-49

کِسی شہر مِیں اِیک خدِمتگار بے روزگار آ پرا پھرتا تھا ۔
اِیک خانسامان نے اُسے کہا کہ تُم اِس شہر مِیں کپوں حیران
پہرتے ہو ؛ اگر پچھم یا دتھن کو جاؤ تو دو روپے روز کے نوکر
ہو ۔ اُسے کہا کہ جو اِیسی بات کہتے ہو ۔ شاید تُم نے یہہ
مِثل نہیں سُنی ۔ پچھم جاؤ کہ دتھن ۔ کرم کے وہی لچھن ۔

۵۸-58-4۵

اِیک برے آدمی نے اپنے کِسی دوست سے کہا کہ جتنے ناموں
مِیں بان آتا ہی ۔ مِثلِ فیل بان ۔ ساربان ۔ وغیرہ لے ۔
سب بد زات ہئیں ۔ اُسے کہا ۔ ہاں مہربان ! سچ
کہتے ہو ۔

۵۹-59-4۹

اِیک اونٹ اور گدھے سے نہایت دوستی تھی اتنا دُونو کو

۵۴-54-۴۸

ايڪ بنيہ کا بيتا اجنبی سپاہيون میں بيٺہ کر شکوہ کرتا تھا کہ
میں ايسا تير لگاتا ہوں کہ ترازو ہو چاتا هي : ايڪ شخص
اُسکے جان پہچانوں میں سے وہاں آ نکلا ۔ اُسکي يہ بات
سُنکر کہنے لگا کہ تيري وُهي نقل هي : باپ نہاري پيدري
بيتا تيرانداز ۔

۵۵-55-۴۴

دو مرد آپس میں دوستي رکھتے تھے ۔ ايڪ اُنہیں سے نہایت
شرير تھا ۔ وہ جب تب اُس دوسرے کو چھیڑتا اور دھول
چھڑکے مارا کرتا ۔ ايڪ دن دوسرے نے خفا ہو کر ايڪ لٹہ ايسا
مارا کہ اُسکا سر پھوٹ گيا ۔ وہ بولا ۔ تو نے يہ کہا کیا :
اُسنے کہا کہ تو نے يہ مثل نہیں سنی : سو سُنار کي ۔ نہ
ايڪ لہار کي ۔

۵۶-56-۴۴

ايڪ بھات ايڪ لہار کو گالیاں ديتا تھا ۔ اُسنے اُسکو خوب
سا مارا ۔ وہ کوتوال کے يہاں نااُشي ہوا ۔ اُسنے پوچھا کہ

(۱۹-۱۹-۹۷)

تو جگ دوبا ، لوگوں نے اس در سے اُسے نکال کر - پوچھا کہ
جہان کیونکر دوتا ! اُسے کہا کہ تم برے بیوقوف ہو - کہا
تم نے یہ مثل بھی نہیں سنی ہی ؛ آپ دوبے تو جگ
دوبا ۔

۵۲-۵۲-۴۲

ایک گاریوان کو ایک چیز درکار تھی - اُسے راستہ میں
ایک راہی سے کہا - وہ بولا کہ وہ چیز میری گھر ہی - اگر
اُسکی قیمت فیصل ہو - تو میں دیکھاؤں - اُسے کہا کہ
میں اُسے دیکھوں تو اُسکا مول تھراؤں ، وہ کہنے لگا کہ
پہلے مول ہولے تو میں دیکھاؤں ، تب وہ بولا کہ یہ وہی
نقل ہی ، گھر گھورا متخاس مول !

۵۳-۵۳-۴۳

دو آدمی آپس میں لرتے تھے - ایک ہمسایہ چہرہ لگا ،
تب اُن دونوں نے کہا کہ تو کون ہی جو چہرہ لگا ہی ؛ ہم
جانیں یہ جانے - تب اُسے کہا - مجھے کہا ! تم لرا کرو ۔
گوشتِ خر دندانِ سگ !

(۱۸-18-۹۵)

۴۹-49-8۰

نقل ہی کہ ایک آزاد کسی مسجد میں بیٹھا ہوا بھنگ
رگرتا تھا ۔ ایک حبشی نے اپنی کھڑکی سے دیکھ کر کہا کہ ای
سے وحدت ! یہ خانہ خدا ہی یہاں سر جھکاتے ہیں اور
ماتھا رگرتے ہیں - تو سبزی گھونٹتا ہی اُس نے سر اُٹھا کر کہا
کہ استغفر اللہ ! آئینہ تو دیکھ - انہیں خوش آمدوں سے منہ کالا
ہوا ہی ،

۵۰-50-4۰

ایک مرد نہایت عابد و پرهیزگار تھا اور اُسکا بیٹا اتنا ہی
خراباتی و بدکار ، ایک نے اُسکے بیٹے کو دیکھ کر کسی سے
پوچھا کہ یہ کسکا لڑکا ہی جو اتنا آوارہ ہی اُس نے کہا -
فلانی کا - تب وہ بولا ، بورا بنس کبیر کا جب اُچھا پوت
کمال ،

۵۱-51-4۹

نقل ہی کہ ایک داندی دریا میں ڈوبتا تھا - کئی آدمیوں کو
کنارے پر دیکھ کر - لگا پکارنے کہ ارے یارو ! مجھے نکالو - نہیں

(۱۷-۱۷-۹۹)

ہی : بولا کہ نیک و بد کے پہچان نیکے واسطے : اُس نے کہا -
تو کبوتر معلوم کرتا ہی : بولا - جو بھلا ہی سو مجھے کچھ
نہیں کہتا اور جو بُرا ہی سو تھوکر مارتا ہی :

۴۷-۴۷-۸۹

ایک مزدور کو تھپے پر سے گرا - اُسکی تانگ توت گئی - تب
اُسے پالکی پر دال کے لے چلے کہ یکایک پالکی کا بانس توت
گیا : ایک اُسی کے رفیقوں میں سے بولا کہ یہ عجیب طرح
کی بات ہی - وہیں کہا اُس نے کہ اسکا کچھ اچنپا نہیں -
کس واسطے کہ یہ مثل مشہور ہی : کانہ چوت کنوندہ
بھینت :

۴۸-۴۸-۸۵

دو کھار آپس میں متفق ہو کر روزگار کے واسطے کسی ملک کو
چلے جاتے تھے - راہ میں انہکو ایک تورا ہزار اشرفی کا ملا -
دونو بہت خوش ہو کر اپنے گھر کو پہر آئے اور تھوڑے دنوں میں
دروست اُرا دیا - موافق اس مثل کے : مال مفت دل
بہ رحم :

کیسا چرہتہ ہو - جو گرِ گرِ پرتہ ہو - بولا تمنے نہیں سنا ہی ؛
جو چرہڈگا سو گرے گا ۔

۴۳-۴۳-۸۳

ایک فقیر نے کسی پاجی سے سوال کیا کہ مجھے کچھ دے ۔
اُس نے بہت سی گالیاں دیں - وہ بولا - اچھا بابا ! جیسا دوگے
وہیسا پاؤگے ۔

۴۴-۴۴-۸۴

ایک غریب بھوکھا قاضی کے یہاں گیا - کہنے لگا - میں
بھوکھا ہوں - کچھ مجھے دو تو میں کھاؤں ۔ قاضی نے کہا
کہ یہ قاضی کا گھر ہی - قسم کھا اور چلا جا ۔

۴۵-۴۵-۸۵

ایک جادوگر مٹھی میں گئیوں لیے چلا جاتا تھا - ایک نے
پوچھا کہ تمہارے ہاتھ میں کیا ہے ؛ بولا - جاں آدم - اُس نے
کہا دیکھوں - اُس نے دیکھا دیا ۔

۴۶-۴۶-۸۶

ایک چمار نے کتے سے پوچھا کہ تو راستے میں کبوں پرا رہتا

(۱۵-15-۹۴)

پیغام گائو کہ کُتوں کو پہنچاؤ - روہاء بُولی کہ اس معاملہ
میں فائدہ بہت ہی - جو میرا گوشت بچے ۔

۴۰-40-۸۵

ایک راہی نہ ایک کو پوچھا اگر کوئی اُنچہ سے گرہ تو کہا
ہو : کہا کہ اُنچہ کا گرا سنبھل سکتا ہی - نظروں کا گرا ہوا
نہیں سنبھل سکتا ۔

۴۱-41-۸۹

ایک شخص کہیں کا فوجدار تھا - وہاں سے تغیر ہو کر اپنے گھر
کو چلا ۔ رستے میں وہاں کے زمینداروں نے اُسے اوت لیا اور
اُسکو باندھ کر مارنے لگے ۔ اُس نے کہا - کل کی بات ہی - تم
سب آکر مجھکو سلام کرتے تھے - آج مجھے مارتے ہو - اُنہیں
سے ایک نہ کہا - تم نے یہ بات نہیں سنی ہی : اترا شخص
مردک نام ۔

۴۲-42-۸۲

ایک سوار گھوڑے پر چلا جاتا تھا - اتفاقاً گھوڑا سیخ پا ہوا -
وہ گر پڑا ۔ ایک گھسیارا کہرا دیکھتا تھا - اُسے کہنے لگا کہ تم

سے فریب کیا اور کہنے لگا کہ کہوں ساہو جی ! اگر سچل
 کہیلتے - تو البتہ آج پانچ سو روپے دینے آتے ، بنے نہ مدعا
 معلوم کر کے کہا ہاں صاحب ! سچ کہتے ہو - میں نے
 بھر پائے ۔

۳۷-37-۳۹

ملا دوپیازا جب ہندیا میں پہنچے - لوگوں سے پوچھا کہ اس
 بستی کا نام کیا ہے ؛ لوگوں نے کہا - ہندیا - ملا نے کہا -
 دوپیازا ہندیا میں آکر اب کہاں جاوے ! پس وہیں مقام کیا -
 بعد چند روز کے عالم فانی سے کوچ کیا ۔

۳۸-38-۳۵

ایک بادشاہ نے اپنے وزیر سے کہا کہ میں دو باتیں کہتا ہوں -
 تو دونوں کا جواب ایک بات میں دے - گھوڑا آرا کہوں اور
 پان سڑا کہوں ؛ وزیر نے کہا - جہاں پناہ ! پھیرا نتھا ۔
 بادشاہ بہت خوش ہوا اور مرتبہ زیادہ کیا ۔

۳۹-39-۳۶

ایک نے لومری سے کہا کہ مجھے گوشت پیت بھر کھلاؤں اگر

(۱۳-۱۳-۹۳)

۳۴-۳۴-۳۸

ایک امیر پالکی پر سوار چلا جاتا تھا - ایک مفلس نے اُسے
ایک دھیلا مارا - اُس نے اپنے آدمیوں سے کہا کہ اِسے دو روپے
دو - انہوں نے کہا یہ کہا ! اُس نے دھیلا مارا - آپ روپے
دیتے ہیں ، بولا کہ اُس نے مجھے درختِ بارور سمجھ کے دھیلا
مارا ہی اور میرا پھل روپیا ہی ،

۳۵-۳۵-۳۴

ایک دینِ سعادت خاں بادشاہ کے مجرے کو جاتا تھا - قریب
دیوانِ عام کے امیر خاں سے ملاقات ہوئی - سعادت خاں نے
طعن کی راہ سے یہ بئیت گلستان کی پڑھی - پسرِ نوح با
بدان بہ نشست - خاندانِ نبوتش گم شد ، امیر خاں نے
وہیں جواب دیا کہ خالصاحب ! یہ بھی قولِ سعدی کا ہی -
سگِ اصحابِ کھن روزہ چند - پی نیکیاں گرفتِ مردم
شد ،

۳۶-۳۶-۳۴

ایک سپاہی کچھ بازی لگا کر کسی بٹی کے ساتھ چوہر کھیلتا
تھا ، اتفاقاً سپاہی پانچ سو روپے ہارا - تب اُس نے بٹی

کِر سُبْحانِ اِلَهِ ! چنڊ سال خُدايِ کردي - هنوز گاو و خرا
نشناختي ۔

۳۲-32-۳۲

ايڪ عورت دولت مند کي دو لڙڪياں تهين - بري ڏيل کي
بھاري اور چھوٽي چھڇھوري ۔ جب وھ مرگئي - تب بري
ما کي مال کي مالڪ ھوئي - چھوٽي نہ چاھا کي مٿين اپنا
حصہ لوں اور جدا ھوکر رھوں ۔ بري نہ دو چار عورتين
جمع کرکي ٻيہ بات کہي کي بي بيو ! اس صورت پر ٻيہ بھرا
مانگتي ھي - چھوٽي ٻولي - چل اتي شينجي مت کر ۔
ايڪ توه کي روتي کڻا چھوٽي کڻا موتي ۔

۳۳-33-۳۳

ايڪ روز نواب سيف خاں ھاڻهي پر سوار تھي اور لڙڪا اُنکا
سامھنہ ٻڌيھا تھي - کسي فقير نہ سوال ڪيا کي او بابا سيفو !
ايڪ آدھ چٽا اس فقير کو ڏلو ۔ نواب نہ تو سُکر مٺھ
پھير ليا - پر لڙڪي نہ ايڪ اشرفي جيب سہ نکال - اُسکي
ھاڻھ دي - فقير خوش ھوکر ٻولا ۔ سيف تو پت پري - پر
نيمچي نہ کات ڪيا ۔

(۱۱-۱۱-۹۹)

بيٽه رهنه تنه ، ائڪدن اُسي حالت ميں عرفي آ واري هوا
اور ظرافت سے پوچها - ايس صاحب زادگان چه نام دارند ؛
فئيضي نه جواب ديا كه همين عرفي ، بمجرد عرفي نه كه
مبارك ، فئيضي خجل هو چپ رها - اسواسطه كه اُسكه باپ
كا يهي نام تنه ،

۳۰-30-30

نعمت خان نه كسي كام كه واسطه بادشاه كو عرضي دي -
شاه نه مطالعه كركه پهير دي - نعمت خان نه مايوس هوكر
پهار دالي - پادشاه برهم هوا - نعمت خان نه عرض كيا كه
جهاں پناه ! پس دادند من پاره كردم - موجب عتاب
چيست ؛ شاه شرمنده هو چپ رها ،

۳۱-31-39

كسي مغل كه پروس ائيك كههار رهنه تنه - اُسكا گدها نهايت
مست تنه - رينكا كرتا - مغل بهت نا خوش هوتا - شب
و روز حق تعاليٰ سے دعا مانگتا كه يا الله ! اس گدهه كو غارت
كر ، اتفاقاً مغل كي باربرداريكا بيئل مر گيا - تد مغل نه كه

نہایت بری ہی - سُوال کیا کہ او بابا آل عیال والے ! کچھ
 مولا نام کا بھی ہی : قاضی ناخوش ہو کر ادھر ادھر دیکھنے لگا -
 تب آزاد نے کہا - بابا کان مت دبا - لاچار ہو قاضی نے
 کچھ دلو دیا - تد آزاد بولا کہ بابا کہوں نہو ! آخر غازی مرد
 ہی - قاضی بہت شرمندہ ہو دم کھا رہا :

۲۷-27-۲۵

ایک آزاد قاضی قوی کے گھر گیا - اتفاقاً وہ وقت نماز کا تھا -
 قاضی نے کہا - آئیے حضرت - آپ بھی نماز پڑھیے - فقیر نے
 کہا - بابا - کہا کیجئے ! شیطان قوی ہی - قاضی شرمندہ
 ہو دم بخود ہو رہا :

۲۸-28-۲۵

اکبر نے بیربل سے پوچھا کہ لڑائی کے وقت کہا کام آتا ہی -
 بیربل نے عرض کی کہ جہاں پناہ ! اوسان - بادشاہ نے کہا -
 ہتھیار اور زور کہوں نہیں کہتا : بیربل نے کہا - جہاں پناہ !
 اگر اوسان خطا ہو جاوے - تو ہتھیار اور زور کس کام آویں :

۲۹-29-۲۵

فیضی کو کُتوں سے بہت شوق تھا - اکثر اوقات گرد پیش

(۹-۹-۹)

۲۳-23-۲۳

ایک مُرید اپنے پیر کی خدمت میں آکر کہنے لگا کہ پیر
مُرشد ! آج فلاں بادشاہ نے دُنیا سے رحلت کی اور اُسکی
جگہ فلاں شخص بادشاہ ہوا ! یہ خبر سنتے ہی - پیر ہنسا
اور کہنے لگا - بابا ! دید دُنیا کا دمدم کیجے - کسکی شادی
و کسکا غم کیجے !

۲۴-24-۲۴

کسی دُنیا دار نے مجنوں سے پوچھا کہ خلافت حق حضرت
امام حسین کا ہی - یا یزیدِ پلید کا ؟ مجنوں نے کہا - اگر
فی الحقیقت پوچھو - تو لیلیٰ کا ہی :

۲۵-25-۲۵

کوئی حرام زادہ ایک بکرا کسی جگہ سے لوٹ کر لایا اور دوست
سے اپنے کہ وہ نہایت دانا اور ظریف تھا - پوچھا کہ اسکو حلال
کرنا درست ہی ؟ اُس نے کہا - نہیں - مگر جھٹکا !

۲۶-26-۲۶

ایک آزاد کسی قاضی کے گھر گیا - دیکھا کہ قاضی کی دآرہی

نہ پہہ جانا کہ کڙي راکس هی - همیں کھایا چاهتا هی - اس
دهشت سے ائیک ائیک تو را رو پو نکا لایں اور اُس مسافر کے
سامهنے رکھ گیس وہ مال مفت لیکر اپنے گھر شوق سے چلا آیا ۔

۲۰-20-۲۵

ائیک شاگرد نے کسی دانا سے کہا کہ عقلمند جاہل کو بہت
برا جانتا ہی ؛ دانا نے اُسے جواب دیا کہ جیسی اُسکو اُسے
نفرت ہی - وئسی ہی اُسکو اُسے وحشت ۔

۲۱-21-۲۹

ائیک کمینہ اور بھلے آدمی سے افلاس میں دوستی ہوئی ۔
کمینہ دولت مند ہوتے ہی نجیب زادے سے آنکھیں لگا چرانے ۔
تب وہ خفا ہو کر بولا - یہہ سچ ہی کہ کمینہ کی دوستی
جیسی بالو کی بھیت ۔

۲۲-22-۲۲

ائیک فقیر کسی عمدہ کی دیورہی پر گیا اور گالیاں دینے لگا ۔
وہ دولت مند ہرگز چیس بجیس نہ ہوا - بلکہ کچھ اُسکو روپے
دلوا دیے ۔ ائیک صاحب نے پوچھا - حضرت سلامت !
یہہ کہا ؛ بولا - نیکی نیکی را - بدی بدرا ۔

(۷-۷-۱۹)

۱۷-۱۷-۹۹

دو سپاہی آپس میں کسی شہر کے کوچے میں خانہ جنگی کر رہے تھے - ایک جُلاہا یہ خبر سنتے ہی اپنے کرگمہ سے اُتھ کر اُس کوچے میں آیا اور تماشا دیکھنے لگا ، فضا کار ایک تلوار جو دوسرے کے سر سے اُچتی - تو جُلاہے کے آگے ، مثل کرگمہ چھوڑ تماشا جاب - نا حق چوٹ جُلاہا کھایا ۔

۱۸-۱۸-۹۹

دو چار چور رات کو جمع ہو کر کسی سپاہی کی حویلی کو چلے - کسو طرف سے جب اُسکے اندر جانے کا قابو نہ پایا تو دروازے کی چول اُکھارنے لگے - اتفاقاً اُنکی آہٹ سے وہ سپاہی چونک اُٹھا اور کھنکھارنے لگا - تب وہ ہیس کر کہنے لگے - ہوگی کب تک بچا خبر داری ! چور جاتے رہے کہ اندھیاری ؛

۱۹-۱۹-۹۹

ایک سائیس روزگار کے واسطے اپنے شہر سے کسی مُلک کو چلا - راہ میں ایک کوئے پر بیٹھ کر کہنے لگا کہ ایک کھاؤ کہ دوٹو ؛ اتفاقاً اُس کوئے میں دو پریاں رہتی تھیں - انہوں

ايڪ نه تو اپنا هنر ٻيه ڏيکھلایا جو کاغذ کي مچھلي بناکر پاني
 ميں ترائي - اور دوسره نه فولاد کي تڪلي به هوا نڪھ پر آرائي -
 بادشاه انکے کسب سے خوش هوا اور هر ايڪ کو انعام ڏيکر
 رخصت ڪيا :

١٥-١٥-٩٤

ايڪ مرده آدمي ڪٽه ڪو بهت پڊار ڪيا ڪرتا نها - ڪسي نه
 اسه پوچھا - تم ڪٽه ڪو ڪڍوں اتنا چاهته هو : اسنه جواب ڏيا -
 ڪبا تم نه ٻيه مثل نهين سني : ڪه سگت حضور به از برادر
 دور :

١٦-١٦-٩٤

ايڪ راجا نه ڪسي ڪنگال برهمڻ سے پوچھا ڪه مچھه اور تجھه
 بهوجن اور ڪليوا ڪون ڪرواتا هي : اسنه جواب ڏيا ڪه پرميشور
 پهر پوچھا ڪه اسکا ڪبا سبب هي جو مچھه ڪو اس زيادتي سے
 اور تجھه ڪو اس ڪمي سي : باهمڻ ٻولا مهاراج ! ٻيه ڏوھا ڪبا
 ٽڪو نهين پهنچا ! رام جهرو ڪھه ٻيٽهڪر سب ڪا مچھرا له
 جيئي جاڪي چاڪري ويسا وا ڪو ده :

(۵-۵-۴)

قتضاقوں نے حضور کے قلعے کی دیوار کے نیچے لوت لیا ،
 بادشاہ نے فرمایا کہ تو ہشیار کہوں نہ رہا ؛ بولا کہ غلام کو معلوم
 تھا کہ حضرت کے زیرِ جھڑکھے مسافر لوتے جاتے ہیں ،
 بادشاہ نے کہا - کہا تو نے یہہ مثل نہیں سنی ؛ چراغ کی
 نیچے اندھیرا ،

۱۳-۱۳-۹۳

دو آشنا اپنے شہر سے تباہ ہو کر کسی ملک میں گئے - جو پرہا
 تھا - سو لڑکی پرہانے لگا اور جو ہنر جانتا تھا - سو اپنا پیشہ
 کرنے لگا ، اتفاقاً وہ دونوں بیمار پڑے - جو پرہا تھا - سو اُس
 حالت میں بھی پرہاتا تھا اور پیسے پیدا کرتا تھا - اور جو
 ہنرمند تھا - سو مارے مُغلسی کے مرتا تھا - کہونکہ وہ تو
 لیتے لیتے بھی پرہا سکتا تھا - اور اسکا کام بے ہاتھ پائو کے
 ہلائے ہو نہ سکتا تھا - پس لازم ہی کہ پرہنا سیکھے کہ یہہ
 سب سے بہتر ہی ،

۱۴-۱۴-۹۸

دو کاریگر کسی ملک میں جاکر ایک بادشاہ کے نوکر ہوئے ،

(۴-4-۸)

اِسکي مزدوري کبا پائي : بولا - ٻيہ مثل تُمنہ نہيں سَني :
زبردست کا تہيڻگا سر پر ۔

۱۰-10-۹۵

ايڪ گرهست نہ اپنا لڙڪا تربيت ڪرڻ کي واسطو ايڪ شخص
کو سپرد ڪيا - هرچند اُسہ چاها ڪم وہ آراستہ هو - نہوا ۔
ايڪ مدت کي بعد لڙڪي کي باپ نہ آکر اُسہ پوچها ڪہو
حضرت ! ميڙا لڙڪا ڪچھ دُرست هوا : اُسہ ڪها ڪہ تمارہ
لڙڪي کي وھي نقل هي ڪہ نيم نہ ميٽها هوہ سڀ ڳرگهي سہ ۔

۱۱-11-۹۹

نقل هي ڪہ ايڪ نہ ايڪ سہ ڪچھ چيز مانگي - اُسہ وھين
جواب ديا ڪہ ميڙا ندونگا - وہ بولا ڪہ تڪُ تُو تهرڪر جواب
ديا هوٽا - اُسہ ڪها ڪہ تئين نہ ٻيہ مثل نہيں سَني : سخي
سہ سوم بهلا جو تَرَت دہ جواب ۔

۱۲-12-۹۹

ايڪ مہاجن بادشاہ کي عئين قلعي کي نيچہ لوتا گيا - اُسہ
بادشاہ کي خدمت ميڙا عرض ڪي ڪہ جہاں پناه ! مچھ

(۳-3-3)

v-7-9

ایک عورت بیوقوف اپنے پھوپھریہ سے چلتے ہوئے گر گر پرتی
اور اپنی نزاکت پر بہانہ دھرتی - کسو نہ دریافت کیا کہ یہ
آپ سے گرتی ہی اور نزاکت کو بدنام کرتی ہی - ہنس کر
کہنے لگا - سچ ہی ، ناچ نجانے آنگن تیرھا ،

۸-8-۵

احمد سلطان اپنی فوج کو ماہ ب ماہ درماہا دیا کرتا اور اپنے
لشکر کے سرداروں کو دوتو وقت ساتھ کھلایا کرتا - اور محمود
سلطان اُسکے بالعکس کیا کرتا ، ایک دن آپس میں لڑائی
ہوئی - احمد کی فتح ہوئی - محمود کی شکست - لوگوں
نے پوچھا اسکا کہا سبب ، کسی نے عوام میں سے جواب
دیا کہ ، جسکی دیخ اُسکی تیخ ،

۹-9-۲

ایک سپاہی نے کسی طالبِ العلم کو بیگار پکڑا اور اپنے کپڑوں
کی گتھری اُسکے سر پر دھری - جب اُس نے اپنے آگے دھر
لیا - تب ایک تہمت باز نے طالبِ العلم سے پوچھا کہ تُمہ

(۲-2-۲)

۴-4-8

ايڪُ عُمدهَ کي گهر مٿي آگُ لڳي - سارا اسباب جلندَ لڳا -
 نوڪروں نه عرض ڪي ، خداوند ! هم ڪڍا ڪڍا نکالين ؛ تب ويه
 پُڪارڪر ڪهنه لڳي ، بهائي ! اسَ مشل پرکان لڳاوُ ، آگُ لڳنته
 جهوُ نپريه جوُ نڪلي سولابه .

۵-5-4

ڪسي مڙجي کا گهر جاريه کي موسم مٿي جلندَ لڳا - ايڪُ
 غريب پَرُوسي وهاڻ آکر سڻينڪن لڳا - يِه حالت دِيکھي
 ايڪُ تهتَهوَل نه ڪها ، ڪڍا خوب ! ڪسي کا گهر جلي ڪوئي
 تاپي .

۶-6-۶

ايڪُ مالي نه دو تين آدميون کي دعوت ڪي - ڪهانہ کي وقت
 دس بيس آه - جتنا پڪوايا تنها سب کا سب ڪهاڳهَ ؛ يِه
 بيچاره اپنه لَرڪون سميت رات بهر بهوڪها رها - صُبح ڪو اُسڪي
 بيتَ نه عرض ڪي کي بابا ! يِه مشل هماري آگه آئي ، تين
 بلائ تڏير آه - دِيکھو يهاں کي ريت - باهر والي ڪهاڳهَ اور
 گهر کي گاروئي گيت .

بِسْمِ اِلَهِ الرَّحْمٰنِ الرَّحِیْمِ

نقلیات

۹-۱-۱ نقل

ایک بادشاہ نے اپنے وزیر سے پوچھا کہ سب سے بہتر میسر
حق میں کہا ہی ؛ عرض کی کہ عدل کرنا اور رعیت کا پالنا ۔

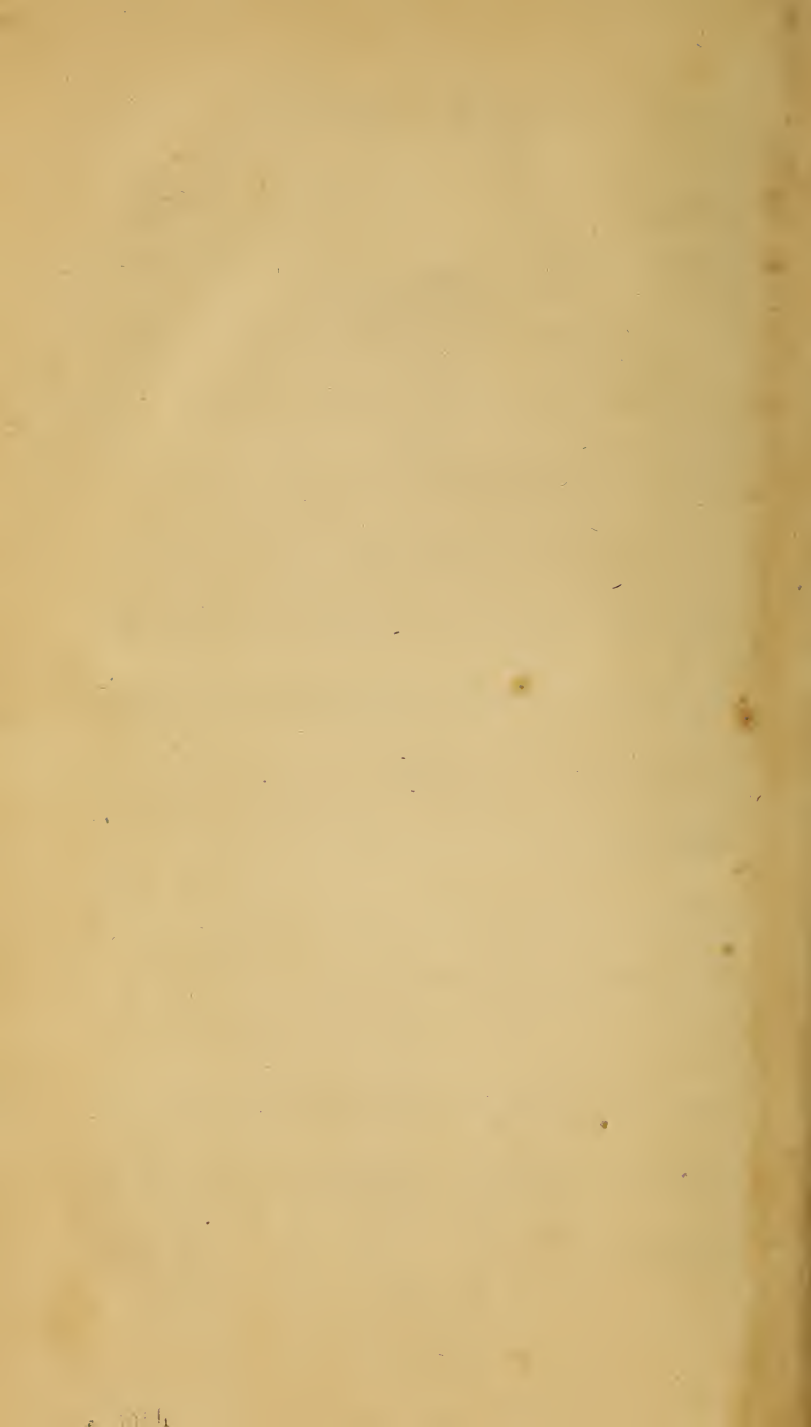
۲-۲-۲

ایک شخص نے ایک کو کہا کہ تو تو آگے محتاج تھا - ایسا
کہا کام کیا جو دولت مند ہوگیا ؛ جواب دیا کہ جو کوئی اپنے
آقا کی خیرخواہی کریگا - سو تھوڑے دنوں میں مالدار ہوگا ۔

۳-۳-۳

ایک نے کسی سے پوچھا کہ آگے تو بہت غریب تھا - اتنی
دولت کہاں سے پائی ؛ کہا - نیت میری بخیر تھی - اللہ نے
مجھے دی ۔





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